

THE WORLD CALL TO THE CHURCH

THE CALL TO
WEST AND EAST

SIXTH AND FINAL REPORT



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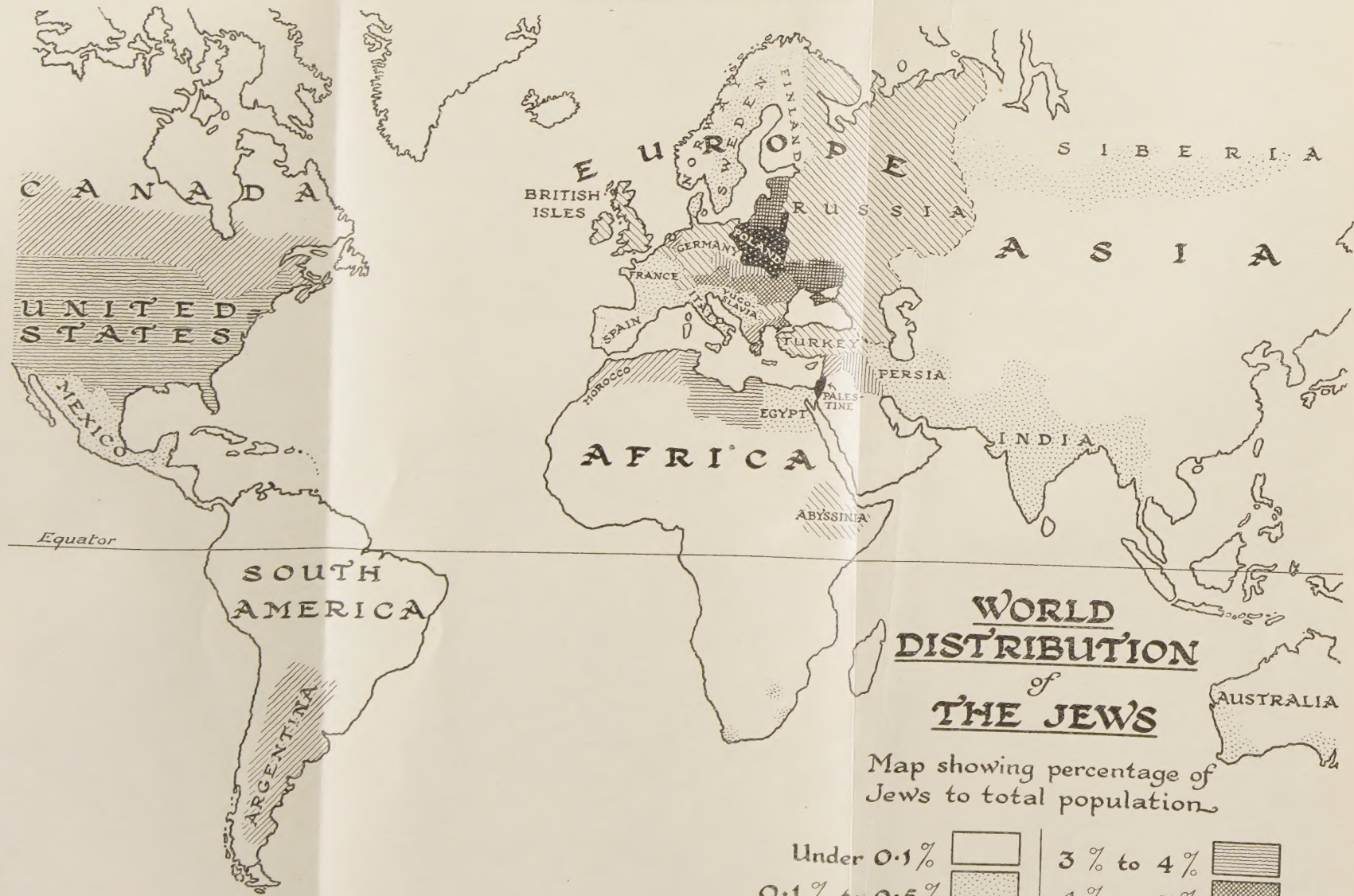
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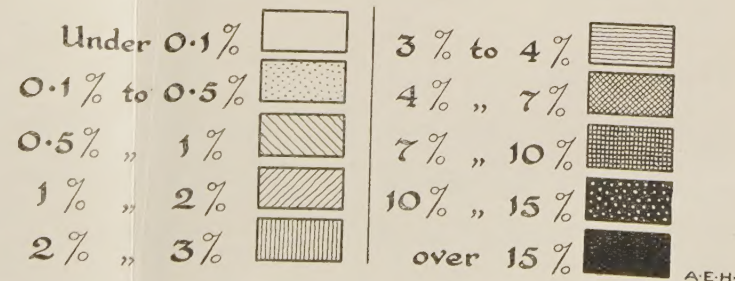
THE CALL TO WEST AND EAST

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WORLD DISTRIBUTION of THE JEWS

Map showing percentage of
Jews to total population



CHURCH OF ENGLAND. NATIONAL ASSEMBLY.
MISSIONARY COUNCIL.

THE WORLD CALL TO THE CHURCH

THE CALL TO WEST AND EAST

THE SIXTH AND FINAL REPORT OF
THE WORLD CALL SERIES

Being a Call to the whole Church West and East, as constituted by statements of the Calls from Certain Fields not yet surveyed; by a Review of the Fields covered by the Five Reports previously issued in the light of events since their publication; and by a Restatement of the Missionary Task of the Church of England. Prepared by Groups appointed by the Missionary Council of the Church Assembly.

PREFACE BY
THE RIGHT REV. ST. CLAIR DONALDSON
BISHOP OF SALISBURY
(SOMETIME ARCHBISHOP OF BRISBANE)

PUBLISHED FOR THE MISSIONARY COUNCIL BY THE
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PREFACE

The Call to West and East is the concluding volume of our Reports upon the world-wide missionary work of the Church of England. It is a conclusion and a summary. It deals with important fields not dealt with in earlier Reports—the Jews, the Oriental dispersions, the West Indies, the indigenous peoples of Central and South America, and the Islands of the Southern Pacific; it brings up to date material already published in volumes previously issued; and it closes with a general summary of the whole situation now at length disclosed.

In this summary we have been helped by the experiences of the meeting of the International Missionary Council at Jerusalem last Easter; for at that meeting it was possible to see as under a flashlight the new epoch we have reached in the world's history, and to hear as with spiritual ears the trumpet call which that new epoch is sounding to the Church of Christ.

Ever since the war it has been a truism to say that the world has been made one; but hitherto that phrase has been used somewhat superficially, referring rather to the mutual interdependence of peoples one upon another, to the disappearance of geographical barriers, the influence of economic ties, the exchange and standardization of culture, and the desire for international co-operation. In the light of the World Call the unity of mankind gains a deeper meaning. We see the Church confronted no longer with a variety of ethnic cults, a mass of local and specialized tasks, but with a single great enemy and a single supreme duty. The war against a secular civilization based upon a materialism strengthened by the stress of modern life and the complexity of modern knowledge, and expressing itself in a world-wide indifference to all forms of religion is becoming the universal concern of Christians in every land. This call is, in very truth, *The Call to West and East*, alike. To meet its challenge we have everywhere a demand for a truer understanding and a more coherent and consistent expression of our faith; for a knowledge of God commensurate with the

best thought of to-day and a way of life which shall give worthy witness to that knowledge.

We in Britain, if we realize our responsibility not only for the supply of missionary effort overseas but for active and personal missionary work here at home, ought to be able out of our long experience of the common foe to take a great part in the struggle. Other lands, and not least our own missionaries in them, look to us now as heretofore for prayer and sympathy, for men and money; but they look also for the results of our own experiments and discoveries in combating evils with which they too are faced. Alas! with this new sense of obligation there has come upon us also a new knowledge of ourselves.

In Western Queensland there are sometimes found large areas of barren soil which are technically called "windswept country." The comparatively rich but shallow surface soil of these areas has been pulverized by drought and then swept away by winds, laying bare the hard barren earth underneath. The Home Church in England is now seen as "windswept country." The blasts of truth have swept away the shallow surface of fruitfulness, and there is now laid bare the desolate reality of Christian England's incapacity and selfish content. The Reports have indeed elicited a response among those who frequent our Churches: there is more missionary zeal, more knowledge, more solicitude, and more offering both in life and treasure than we have ever previously known. But all that is as a drop in the bucket compared with the need; and Christian England is still unmoved. The Church in the wider sense is a windswept country—its true barrenness laid bare.

We knew from the first that this would be the result of the publication of our Reports. We thank God that the truth is now plain to view. I lay stress on this now for a particular reason. This Sixth Report is not only a conclusion and a summary; it is also a foreword, pointing to a new and vastly greater task. We issue this Report in the hope that when Churchmen have read and pondered it we may all be given grace to set ourselves with fear and penitence to bear the burden of responsibility which Knowledge has brought.

ST. CLAIR SARUM.

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RE-SURVEY OF THE SIX REPORTS :

- The Church Overseas.* Quarterly, issued for the Missionary Council of the Church Assembly by the Press and Publications Board, Church House, Westminster. 1s. each issue. Supplies continuous up-to-date information on the fields covered by the six Reports in its *News from the Dioceses (overseas)* and its *Quarterly Survey* of world news bearing upon missionary enterprise, and in its articles.

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The Call from Our Own People Overseas. 1s. By post, 1s. 2d.

PART I—(A) DISPERSIONS

THE CALL FROM THE JEWISH WORLD

THE JEW YESTERDAY AND TO-DAY

"EVERY land is full of thee, and every sea." In these words, in the second century before Christ, the Jewish author of the third book of the *Gracula Sybillina* addresses the "Chosen People."* In the first century, Strabo writes of the Jews: "They have penetrated into every state, so that it is difficult to find a single place in the world in which their tribe has not been received and become dominant."† These statements still hold good, though the world of to-day has more distant horizons than those ancient writers knew. There are Jewish communities in every continent and in the isles of the sea. There is no dispersion so world-wide as the Jewish, except that of our own people overseas.

There are vital differences between these two dispersions. The one began but two or three hundred years ago, the other has a history of two or three thousand years. The one is a dispersion from a national centre: every Briton overseas looks back to his island home. The Jew, despite Zionism and the "national home in Palestine," is a man without a country. But in one thing these two world-dispersions are alike. Through both, as we believe, God is in different ways working out His purpose for the world. In the most recent of the World Call Reports, *The Call from Our Own People Overseas*, the Church of England studied the purpose of God for and through the spread of the British race over the earth; in this report our task is to study the purpose of God for and through the ancient world-wide Jewish diaspora, and to discover what share our Church is called to take in working out the Divine purpose for and through the Jew. Without question, that task must include presenting to them the Christian message. But before we face the task we must study what manner of man the Jew is, and how he came to be so.

* *Sybillines*, iii. 271; cf. 1 Macc. 15.

† Strabo, frag. 6, cited by Josephus, *Ant.* xiv. 7, para. 2.

His characteristics arise from his history and determine our task towards him.

The main characteristic of the Jewish people is separateness.—The whole Jewish community preserves a certain singularity and aloofness in spite of intercourse with surrounding people. The consciousness of being “a people dwelling alone, nor reckoning itself with the nations” * was born early and has persisted long.

The first secret of this survival is not to be found in any peculiar genius for political organization, but in *deep religious conviction*. Surrounded by neighbouring tribes who worshipped a multitude of gods, Israel worshipped one God.† The polytheism of surrounding peoples could not kill the Jews’ belief in one God. In spite of backslidings, resulting in the merging of many with the surrounding peoples, the Jews survived war, captivity and exile, as a separate people who refused to accept the standards and sanctions of their neighbours or their conquerors. The secret of this refusal lay in their faith in a God whose chosen people they were : “For what great nation is there that hath a god so nigh unto them as the Lord our God is whensoever we call upon Him ?” ‡

In this faith they engaged in the age-long struggle to preserve their identity as a separate people, inspired by the long line of prophets who heard the voice and saw the hand of God guiding His chosen. Even in the days of captivity and exile, though deprived of political expression, they preserved their separateness. Jerusalem was the centre of national life. Religious faith proved the bulwark of the individual, the tribe, and the nation, and the Temple, “with its smoke of sacrifice and the long line of pilgrims coming up through the land,” was the centre of national life because it was the centre for the worship of God.

At the beginning of the Christian era, Jews, though they played an important part in the great cities of the Empire, followed their own rule of life and would not worship local gods. Their exclusiveness roused the opposition of the townspeople, who were proud of the local deities and jealous of the gain they brought. The reception given to St. Paul in Ephesus shows the pitch to which irritation could rise against the Jew. “When they perceived that he was a Jew . . . the city was in an uproar.” § The history of Palestine under Roman rule is the

* Num. xxiii. 9.

† Deut. iv. 7.

‡ Deut. vi. 14, 15.

§ Acts xix. 34.

history of opposition to imperial authority marked by turbulent risings. The Fall of Jerusalem in A.D. 70 marks the limit of the patience of Rome, and the beginning of *the era of exile and dispersion*. This era has lasted 1,900 years, during which Jews have wandered to all quarters of the globe, and have preserved their separateness without a political centre or a national home. We face the remarkable phenomenon of a dispersion which has preserved its national consciousness through its observance of a Law rooted in a religious faith.

The common custom was safeguarded after the Fall of Jerusalem by the schools in which the Law, written and unwritten, was stabilized and commented upon. By A.D. 200 the law and tradition of centuries had been compiled in the *Mishna*; by A.D. 500, the Babylonian *Talmud*, which was more complete than the Jerusalem or Palestinian version of about A.D. 400, was finished. In many centres of European Jewry the *Talmud* has come to be more read and better known than the Old Testament, and has provided the rule of life for individuals and for communities, a rule which has preserved separateness in the name of religion.

Jewish separateness, due to Jewish religion, was reinforced by Christian coercion and restriction.—Christianity was accepted by Constantine in the fourth century as the religion of the Empire. From that time on, Church and State combined to convert or to exterminate the Jew. Jews suffered legal and political disabilities in the Empire, and the extension of the power of the Church in the Middle Ages meant increased coercion and restraint. In 1292-93 England drove Jews from her borders; in 1306 France followed suit; in 1492 Spain accomplished her great eviction. There was a general policy of forced dispersion. Jews had to seek new sanctuary, to adopt Christianity or to hold the tenets of Judaism secretly. For the Jew throughout the Middle Ages, Christianity meant insecurity, restriction, danger, and persecutions, culminating all too often in eviction or death.

Yet Western Europe owed a great debt to the Jews. Throughout the early Middle Ages, in which modern national divisions were unknown, Christendom faced Islam. Islam was the home of Arabic culture, and Arabic thought came from Greece. "European Jewish thinkers in numbers were consciously developing Hellenic philosophy and discussing Plato and Aristotle, the Stoics and Plotinus, while the rest of Europe was as yet in its barbaric, incoherent childhood. . . . In a

cultural sense, Jews were the first Europeans.”* Under Islam Jews were free to make a distinguished contribution to the civilization of their time; but under Christianity their contribution was made in spite of the restrictions laid upon them. Even so, it was not insignificant.

As the Middle Ages advanced, state after state adopted the policy of enforced segregation of Jewish communities. Jews were first required to wear a yellow badge to distinguish them from Christians. Later they were relegated to the Ghetto. “Legal compulsion required that so far as possible the Ghetto should be cut off from the surrounding city, if not always by an enclosing wall, at least by gates at the entrance of its streets. Within the narrow enclosure thus marked out, the Jews of the city were compelled to live, and however much their numbers increased they were not allowed to extend their boundary. For unsanitary conditions and over-crowding the worst slums of a modern city would be preferable to a mediæval Ghetto. Under such conditions the majority of the Jews in Europe were forced to exist during three centuries (A.D. 1400–1700), the dreariest period of all Jewish history.”† The Roman Ghetto was notorious. “At one time as many as ten thousand souls swarmed in a space less than a square kilometre. To the curse of over-population was added the yearly overflow of the Tiber, which transformed the narrow, crowded lanes into marshy alleys, filled the basements with pestiferous mud, and turned the whole quarter into an abode of prematurely aged men, of stunted, elderly children, and of repulsive wrecks of womanhood, a place where Poverty and the Plague stalked hand-in-hand, and where man was engaged in a perpetual struggle with death.”‡

The Ghetto has left its stamp. Its unnatural life worked ill both to those who enforced it and to those who suffered under it. Both Christian and Jew were made to accept, as one of the settled factors in social and national life, that there should be a permanent barrier between them, not to be surmounted or removed.”§ This barrier affects relationships to-day. A Jewish writer says: “The emancipated Jew often still lives psychologically in an invisible Ghetto, and this prevents him from showing himself as he really is.”|| To-day in Eastern Europe, a stone’s throw from main thoroughfares, are rabbit warrens of

* *Legacy of Israel*, pp. 177, 180.

† *Ibid.*, p. 122.

‡ Abbott, *Israel in Europe*, p. 209.

§ *The Legacy of Israel*, p. 123.

|| *The Student World*, July 1927, p. 223.

ancient houses in which Jews herd together in sordid squalor. The Ghetto forced the Jew and the Gentile to lead a separate life, side by side, and this separateness has persisted.

It is true that the Ghetto offered the Hebrew a measure of protection and made it possible for him to live the life of a faithful Jew. "Within the Ghetto there was found room for study, for charity, and even for social festivities. In that prison there were no jailors, and the prisoners kept order among themselves, succeeding to a wonderful degree in keeping alive the communal consciousness of religion as their uniting principle." *

The communal life of the Jew has been consolidated by persecution. Persecution, too, has been the cause of the world-wide dispersion of Jews, and that not only in the Middle Ages, but in our own times. True, in Western Europe, the Renaissance, the Reformation and the French Revolution, bringing as they did new theories of religious toleration and of the political rights of the individual, meant for the Jew of Western Europe the gradual lightening of restrictions. From the days of Oliver Cromwell the position of the Jew in England improved, and the same improvement took place in other countries of Western Europe. But in Eastern Europe it was far otherwise, and in Russia it is only since the War that Jews have been given the full rights of citizenship. Thus it is that from Eastern Europe, notably from Tzarist Russia, there proceeded the great modern emigration of Jews seeking liberty and opportunity in the New World—in the United States and Canada, and at the present time also in Argentina and Brazil. To-day the United States, with a Hebrew population of 3,750,000, has more Jews than Poland itself. Restrictions imposed on the Jews have thus been largely responsible for their great migrations and for their world-wide dispersion.

In our own day, a new and different migration of Jews has begun, a movement back to their ancient home. Through the centuries Jerusalem has been a symbol of a better order for the Orthodox Jew.

By the rivers of Babylon,
There we sat down, yea we wept,
When we remembered Zion.

* * *

If I forget thee, O Jerusalem,
Let my right hand forget her cunning.†

* *The Legacy of Israel*, p. 123.

† Ps. 137.

Here is a nostalgia centuries old which is still ever new. Jerusalem to-day is still a lodestone for many Jews, orthodox and otherwise, whose imaginations have been fired by the thought of a national home. The Zionist movement began just over thirty years ago, when the First Zionist Congress met in Basle, and the dream of Dr. Theodor Herzl took shape. Dr. Herzl strove first to strengthen the Jewish national consciousness and to give it concrete form, then to facilitate the founding of Jewish colonies in Palestine, and finally to procure a "publicly secured, legally assured home" in Palestine for the Jewish people. Twenty years later, in 1917, under the leadership of Dr. Chaim Weizsmann, the English Zionist Federation secured from the British Government during the war the famous Balfour Declaration.

During the ten years since the Armistice the Zionists have made great strides towards achieving their ideal, under the British Mandate. Although the Jews are by no means united in their support of Zionism, and though many are indifferent and others openly hostile to the movement, the number of Jews in Palestine has trebled, and the Jews of the world have of late years been subscribing a million a year towards buying land and developing colonies. It is probably fair to doubt whether the creation of a Jewish political State, as some at least of the Zionists wish, will ever be practical, yet it is unquestionably true that Palestine is becoming a cultural centre of Jewry, with the Hebrew University as its headquarters.

The Jew is a town dweller.—The world population of Jews to-day is estimated at 15,435,000 of whom 10,121,500 are in Europe, and 4,085,000 are in North America. Eastern Europe and the United States are therefore the centres of modern Jewry.* Jewish population is concentrated in towns, and particularly in capital cities and financial centres. Warsaw has a Jewish population of more than 250,000, Budapest of 169,000, Vienna of 147,000, London of 150,000, Paris of about 100,000, and New York heads the list with 1,701,260.

During the Middle Ages the impossibility of owning land, and forced residence in the Ghetto, produced a race of town-dwellers. The status of the Jew in mediæval society—a heretic in the body politic, but a heretic who fulfilled certain functions such as money-lending, which were condemned and at the same time demanded—made the Jewish field of operation the town. His insecurity of status made it advisable to hold wealth in an easily negotiable form, and land does not fall into this category. The

* See Appendix II.

Jew has had to discover his function in society and to make what he can of it. In countries mainly agricultural, where the land-owning class will not soil their hands with trade, and the peasantry are illiterate, the Jew has bridged the gap. This was long the case in Poland, Hungary and Roumania, and is so still to some extent. The Jew is at home in the feverish life of the town; his wits have been sharpened by dealings with men, on the success of which his very existence has depended.

To the orthodox Jew the character of Jewish communal life and education makes the isolated life of the country distasteful. From babyhood the study of the Law is held up before boys of orthodox parentage as above wealth. At the age of five the boy goes to school, learns to read the Law, and becomes skilled in disputation. For the devout Jew this study of the Law is both duty and relaxation, and after the work of the day the men gather in the synagogue for worship and remain to pore over the Law. The synagogue in Eastern Europe is still not only a place of worship, but club, school, and centre of communal life. Work on lonely farms is naturally distasteful to orthodox Jews whose religious observance and social intercourse is centred in the synagogue.

There is, however, to-day a limited movement back to the land. Through Zionist activity, agricultural settlements have sprung up in Palestine. The Soviet Government has made Jewish land settlements possible both in Siberia and in the Ukraine, where the Jewish agricultural population has increased since the war from 50,000 to 130,000. In Poland there have been a certain number of Jews on the land for many years. There are 75,000 Jewish farmers in the United States of America, and some 40,000 in Argentina. In Poland, Hungary, and Roumania, Jews have gained control of land through mortgages falling in to them. But the *bona fide* Jewish agricultural population is small, and it remains to be seen how far the movement back to the land will develop, though there are new possibilities here which attract both Jews who live under bad conditions in towns and nationalists who seek to build a Jewish state.

The Jew is a powerful influence in the modern world.—Jews are found in almost every pursuit in life. In almost all lands they form a considerable section of the pedlars. In Great Britain and America numbers are employed in the public services as clerks and in kindred pursuits. Belgium has Jewish coal-miners; and in both Holland and Belgium the diamond cutters are Jews. Very many are employed in tailoring; the ready-made

clothing and furniture industries are more and more in Jewish hands, as is also the fur industry. Among the bootleggers of America are many Jews ; in some European and Asiatic countries the drink trade is largely in the hands of Jews, and they engage in catering, and hotel keeping. In America, wireless is to a great extent a Jewish business, as is the cinema everywhere. Large numbers are found in the theatrical and musical professions. Almost everywhere Jews are engaged as commission agents and middlemen, in betting concerns, money-lending, money-changing, in the jewellery business, in gold and silver working, in trade and commerce generally. Their interests in heavy industries have greatly increased in recent years, while in almost all lands the number in the liberal professions—banking, medicine, law, journalism, teaching, engineering, dentistry, chemistry, etc.—is out of all proportion to their numbers.*

Many Jews are very poor, and among poor Jews there is often deep discontent with the established order. On the whole, the poor Jew is better educated and more capable of abstract thought and disputation, and therefore more capable of discontent than is his Gentile neighbour. This, combined with the fact that he has little to lose in the way of material possessions, is likely to mean an active interest in labour organizations or in movements for the reorganization of society, by revolutionary or by peaceable means. One result of the dispersion is that Jews have links with other countries through relatives with whom they keep up communication. These links promote a cosmopolitan outlook. Jews undoubtedly play an important part to-day in radical and revolutionary movements ; Trotzky, Bela Kun and Borodin are by birth Hebrews ; but the tendency in post-war Europe to call every revolutionary a Jew and to attribute the Russian revolution entirely to Jewish influence is far from the truth ; still more unfounded is the idea of a concerted Jewish scheme for world revolution.

When given the chance, Jews tend to rise. The interest of the Jew in education is great, parents make sacrifices to keep their children in school ; and the percentage of Jewish students is high as compared with the percentage of Jews in the population. In the U.S.A., Jews form 3 per cent. of the general and 10 per cent. of the student population. In Hungary in 1920 the Jewish population was below 6 per cent. of the total population, but 30 per cent. of the university students were Jews ; while in 1910, 45·2 per cent. of the solicitors were Jews, and 48·9 per cent. of

* *The Christian Approach to the Jew*, pp. 92-93.

the physicians. In Central Europe, Jews control large sections of the Press; in 1918, 72 per cent. of the journalists in Budapest were Jews. Though the Jewish population of the world is less than double the population of Greater London, the influence of Jews to-day is out of all proportion to their numbers.

The Jewish world is not a unity.—It is easy to assume a unity which does not exist in modern Jewry. Social status alone makes a gulf which separates the wealthy from the poverty-stricken Jew, both in function and in philosophy of life. The wealthy Jew has a stake in the country and tends to be conservative; the poor Jew, on the other hand, tends to be revolutionary. Social position and environment influence Jews as they do Gentiles. Jews in Western Europe and in the New World are found in all political parties and in all social classes. Jews served in most of the armies during the war, and Western European as well as American Jews often voice a more ardent patriotism than do their Gentile neighbours. The part played in public life by men like Disraeli, Montague, and Reading, the Rothschilds, Morgenthau, and many others, shows how the Western Jew can identify himself with the nation of which he is a citizen.

It is a fallacy to suppose that the Jew can claim unbroken descent from Abraham. In the past peoples of other races have been converted to Judaism. It is very difficult to say how much Jewish blood there is in the Beni-Israel community, about 15,000 in number, in Bombay, who in appearance differ but slightly from their Indian neighbours. The black Jews of Cochin on the Malabar Coast are probably descendants of the slaves of white Jews. The Falashas, or Jews of Abyssinia, in number about 80,000, were possibly negroes converted in ancient times by Greek-speaking Jews of Alexandria. Jews in North Africa and Asia represent many different types, and a small community of Jews in China look like Chinese.

The Ashkenazim and the Sephardim, the two main divisions of European Jews, are distinct types. The Jews of Eastern Europe are Ashkenazim, descendants of Jews who left Germany in the thirteenth and fourteenth centuries. They speak Yiddish—a form of German interspersed with some Hebrew and Slavonic words—and provide the bulk of the migration to the New World. The Sephardim are the descendants of Spanish and Portuguese Jews expelled from Spain and Portugal in the fifteenth century. They were scattered to North Africa, the Turkish Empire and Western Europe, and speak an old Spanish dialect interspersed

with some Hebrew and Slavonic words. They have preserved a pure Semitic type, seldom intermarry with the Ashkenazim, and are conservative and aristocratic in outlook.

The variety of Jewish types shows that there has been intermarriage in the past, and this continues to-day. Intermarriage is most general in Western Europe and in America, and is rare in Eastern Europe where Jewish communal life has been highly developed. An increasing number of Jews in the West advocate assimilation. To this group belong those Jews who have abandoned the distinctive practices of Jewish life, and no longer think that Jews are a privileged race; it includes converts to Christianity and to Christian Science, Theosophy, and Spiritualism, also many educated Jews who are rationalists, and many who have adopted the socialist creed of the brotherhood of man and the new internationalism which excludes a Jewish separatist view of life.

The claims of nationalism are felt in Jewry to-day, but Jewish theories of nationalism are too varied to form a basis for unity. Nationality without religion is held by some to be the bond of Jewry. Thus the Jewish socialists, who include the greater part of the Jewish working class in Eastern Europe, claim Jewish nationality, but are uninterested in, or hostile to, religion, and so have little in common with the orthodox Jew; nor are their views of nationalism and internationalism in accord with those of the Zionists who look to Palestine as the national home of the Jew. Some Zionists are orthodox, many are not; many English and American Jews take an interest in Zionism which is largely philanthropic. There is a section of Western Jewry which has given up all thought of return to Palestine, and believes that the Jews should fulfil their religious and cultural destiny in dispersion. Nationalism therefore does not unite the Jewish people.

Religious unity is also lacking. "In Eastern Europe the Ashkenazim are divided into Chassidim and Mithnagdim. Both parties are strictly orthodox, acknowledging the authority of the Talmud and the Oral Law based upon it. The difference between them is that the Chassidim practise a peculiar form of piety introduced in the eighteenth century by Israel Ba'al Shem Tob, a piety marked by emotionalism, mysticism, enthusiasm, and a kind of optimism. The Chassid takes as his spiritual guide not the learned Rabbi of the community, whose chief duty it is to give decisions concerning things clean or unclean, lawful or forbidden, but the *Tsaddik*, the righteous one. . . . There are

many Tsaddikim in Poland with a very large following. . . Of late both the Chassidim and Mithnagdim have united into an organization known as *Agudas Israel*, with the aim of establishing the strict rule of the Torah (Law) in every Jewish community in the world. The *Agudas Israel* is a fighting organization striving for supremacy in every Jewish community.” *

Reform and Liberal Jews are a product of the West. Nationally they stand for assimilation, religiously for a “Judaic Theism.” They hold that the Jews are a religious community only and relinquish the hope of a personal Messiah or a restoration to Palestine. The services of their synagogues are modernized. Between the extremes of Orthodoxy and Reform are various shades of opinion which hold in theory to “the inviolability of traditional Judaism,” but make adjustments to modern life.

It is clear that modern Jewry is united neither by religious nor national aspirations. Yet when all evidence of lack of unity is mustered, there remains a solidarity amongst the Jewish people. It is a solidarity rooted in a common past, in a culture with an oriental background, strong family ties, a sense of communal responsibility for Jewish brethren expressed in philanthropic efforts, both national and international, national aspirations and religious faith fortified by age-long separateness, and by centuries of persecution.

There is antagonism to the Jews.—In spite of the abolition of political and legal restrictions and the important contributions made by men of Jewish origin to the life of the world, anti-Jewish feeling is not dead. In Western Europe and America it is expressed in social discrimination; in Eastern Europe, even since the war, Jewish communities have suffered violence and death. “The massacres of Jews by Ukrainian peasant bands can find in their extent and thoroughness no parallel except in the massacre of the Armenians in the Turkish Empire. Their very completeness has tended to keep the world in ignorance of them, for towns of many thousand inhabitants, almost wholly Jewish, have apparently been wiped out.” † After the Armistice, rival political parties in Poland and the Ukraine made the Jew their scapegoat, undisciplined soldiery looted Jewish homes and tortured and killed the occupants.

The causes of anti-Semitism are various. Nationalist feeling,

* *The Christian Approach to the Jew*, pp. 131–132.

† Introduction to *Report of Sir Herbert Samuel on his Mission to Poland*, 1920. H.M. Stationery Office. 6d.

aroused everywhere since the war and particularly strong in the new states of Europe, plays a leading part. The Red Revolution in Hungary, in which Jewish leadership was in evidence, roused a storm of anti-Jewish feeling. Fear of revolutionary movements and suspicion of Jewish international sympathies are elements in the situation. In Poland there have been attempts to establish a commercial boycott of the Jews, and it is not uncommon to see over a shop door, "This is a Christian shop." Where many Jews are middlemen and shopkeepers there is often marked dislike. Jewish influence in the Press and in professional life in Central Europe is considered by many to be sinister and dangerous. To these grounds of antagonism must be added prejudice rooted in religion; an indictment is made against the whole nation for the death of Christ. Persecution and insecurity tend to create and nurture in Jews characteristics which are certainly not lovable, a defensive attitude finding expression in watchfulness and aggression, a certain secretiveness and a desire for separateness. Whatever the causes, we are faced to-day, in the Old World and in the New, with an anti-Jewish sentiment stronger in some lands than before the War and by a spirit of antagonism—the negation of the spirit of Christ.

THE CHALLENGE OF JEWRY TO THE CHURCH

If Christ is not for all, then He is not the Christ.—To pass the Jew by is to deny the universality of Our Lord. The Jew, like other men, needs a new vision of God Incarnate, redeeming, transforming and uniting men in the power of His Spirit. It is the conviction of the Christian Church that our Lord Jesus Christ is "the Way, the Truth and the Life," and that no man cometh unto the Father but by Him. Under the impulse of this conviction the world has been covered by a network of missionary effort, and foreign missions are the normal expression of the life of the Church. Yet more than nineteen centuries have passed since the Incarnation, and out of the fifteen thousand millions of the world only six hundred and eighty-two millions are professing Christians. We are to blame, not our Lord. But wherein?

If we are honest we shall find that the answer lies principally not in our lack of zeal for the spread of the truth among non-Christian peoples, but in our failure to understand and to follow

the Christian Gospel. We have been content with a miserably low standard of Christian life and self-sacrifice. Our first duty, then, as regards all forms of missionary activity is to humble ourselves before God in contrition for our own failure to be Christ-like and for the consequent hindrance that we have been to the spread of His cause. In no direction is this more true than in relation to the Jews. For they have had far more intimate knowledge of us than other non-Christians have had, and, only too often, are driven the farther away from Christ in proportion as they have known us the more.

In the Middle Ages Jews were regarded by Christians as a people under a curse and as malicious and dangerous opponents of Christianity. They were blamed for disasters and misfortunes, and the wrath or cupidity of the populace, expressed in oppression and massacre, had a religious sanction. In 1234 the French king, St. Louis, stated that "for the welfare of his soul and the souls of his father and all his ancestors, he annulled one-third of all debts due to Jews."* During the epidemics of the Black Death in the fourteenth century the cry was raised in France, Spain and Germany that the Jews had poisoned the wells, and widespread massacres followed. In Italy some Jews were executed because of an earthquake. This barbarity, under the guise of pious Christian enthusiasm, reached its height in the Crusades. Crusaders bound for the Holy Land lingered on their marches to exterminate Jewish communities. St. Bernard protested against these iniquities, but when "the great religious orders, the Franciscans and Dominicans, had arisen, never a leader do we find who, in the spirit of St. Francis, should preach the love of God over *all* His works . . . even over the Jews."†

The lamentable fact must be recognized that the Jew sees in the Christian Church the source of his woe through the centuries and has regarded the Inquisition as the spear-head of the Church. "With the Jew of to-day . . . the Inquisition has burnt itself into his inmost being as the worst of horrors conceivable, the most hideous nightmare in his national past. . . . Till one has grasped this fact, it is strange to notice how promptly and persistently this idea comes up to-day from Jewish lips and Jewish pens: 'Inkvisitzia' and Torquemada are to them the commonest terms of comparison whenever they would describe oppression, commoner even than 'Tzarist Russia.' "‡

* Danby, *The Jew and Christianity*, p. 43.

† *Ibid.*, p. 44.

‡ *Ibid.*, p. 46.

Coercion and persecution down to our own day have kept alive the horror and fear of Christianity.* The crucifix by the roadside is to the Jew not a symbol of love even unto death, but of hate. How can it be otherwise when Jews have been forced to show a crucifix in their windows or to make the sign of the Cross to avoid massacre? The Jew who becomes a Christian is regarded by his brethren as having gone over to the side of the persecutor. Marriage with a Christian or conversion to Christianity means ostracism in many Jewish circles to-day. The great Christian festival of Easter is a time of terror to Jews in communities where restrictions have been severe; Jewish mothers keep their children within doors lest Christian rejoicing take the form of anti-Jewish demonstrations.

Down the ages Jewish religious rites have been regarded with suspicion by the Christian, and this has borne fruit in violence; witness the persistent charge against the Jew of killing a Christian child to use its blood for the Passover ritual, a charge which has been repeated in every Christian country where Jews are to be found, including England. (Little St. Hugh of Lincoln is said to have been crucified by Jews in 1255.) The calumny perpetuates anti-Jewish feelings among simple and unlearned people even in our own day. In 1926 the charge was raised in Lithuania, and it has been heard in Port Said and hinted at in Jerusalem since the War. It was the theme of a film shown in 1927 in London, and the Hebrew lamentations sung by a Jewish choir during the performance accentuated the impression of tragedy and haunting fear which the charge can cast over both the Jewish and the Christian community.

Even in our own day Christianity is still held by many a Jew to be the major cause of national and personal suffering. Some express this by turning with horror from any contemplation of the figure of Christ. Recently commenting on Klausner's book, *Jesus of Nazareth*, a Jewish periodical declared: "For a Jew to preach—in any form—to Jews on *Jesus* is an abomination, it is 'death' or 'betrayal' of the soul. . . . The very name of the world-historic phenomenon, such as is the figure of Jesus, ought to fill the heart of every true Jew with trepidation. Is it not for nigh upon twenty centuries that the blood of innocent thousands of Jewish men, women and children has been, and still is, spilt for Christ's sake?" †

A Russian philosopher has observed that "the Jews have

* See Louis Golding, *The Day of Atonement*.

† *Jewish Chronicle*, February 26, 1926.

treated the Christians 'jewishly,' but the Christians have not treated the Jews 'Christianly.' If we do not keep Christ's gospel of love in relation to Jews, then they are justified in asserting that the gospel of love is the gospel of a mere visionary. . . . The Jews can be convinced of the Truth which is in Christ only through action." When the Jew has been treated with toleration Jewish references to Christianity reflect the difference. Every country, it has been said, has the Jews it deserves; so has every age. In Spain, when Christendom was struggling against Islam, Jews were granted a large measure of toleration. At that time the famous Jewish poet, Judah Ha-Levi, hails Christianity as sharing the same root as Judaism.* Even in eras of persecution there have been Jews who have studied Christianity in spite of the attitude of the Christian Church. A strictly orthodox Spanish Jew, who had suffered from the expulsion of 1492, testified to Christianity as teaching belief in one Divine Creator, in divine revelation, retribution for sin, and the resurrection.†

In Renaissance days there were Christians of learning and standing who, in the face of official anti-Jewish propaganda by Church authorities, refused to drift with the stream. Such an one was Reuchlin. In the sixteenth century when the Dominicans were urging that all Jewish writings, save the Old Testament, should be destroyed, he dared to urge that only deliberate perversions of the Gospels should suffer this fate, and that the rest should be preserved "in the interests of science and true learning and for the promotion of a sound knowledge of the Scriptures." Reuchlin also argued that the Roman Church had no jurisdiction over Jews standing outside it, and that they should have the rights of citizens. Controversy raged, and leading humanists stood with Reuchlin against the Dominicans and the organized Church.

Acts of kindness and understanding shown by Christian to Jew reveal the power of Christianity where preaching is of little avail. A missionary in Central Europe, working amongst Jews, in the course of his missionary life, himself baptized over fifteen hundred Hebrews. He made a practice of asking each Jewish convert what was the first thing which attracted him to Christ. He kept a record of the answers, and in all but two cases the reply was the same—some act of disinterested kindness or friendliness on the part of a Christian.

* Cusari, IV. 23.

† Joseph Yaabetz in *Ma'amar Ha-Ahdut*, III.

To right the wrong.—Canon Danby ends his survey of nineteen hundred years of Christian and Jewish intercourse with this indictment :—

“The Christian Church wherever and whenever the power lay in its hands, has shown to the Jewish race only the darkened, blackened wall of vengeance, of hatred, malice and all uncharitableness ; it has not shown *them* the bright light of Christian charity. . . . Are *we* to blame the Jews if they failed to see Christ in His *Church* . . . when all they know of *it* is that for *them* it has spelled oppression, persecution and murder throughout the weary passage of centuries ? ” *

There are signs that the Church is awakening to a wholesome penitence concerning its attitude to the Jews. This was shown clearly at the two International Conferences called by the International Missionary Council at Budapest and Warsaw in April 1927. The subject of the Conferences was the *Presentation of the Christian Message to the Jews*. These conferences brought together men and women from twenty-two different countries of Europe, Asia, North Africa and North America. They represented many different denominations and practically all important Christian agencies seeking a Christian approach to the Jew.† These conferences summed up the main challenge of Jewry to the Christian Church when they resolved “to put on record our goodwill and friendly feeling toward the Jewish people ; we deplore the long record of injustice and ill-usage of Jews on the part of professedly Christian people. We declare such conduct to be a violation of the teaching and spirit of Christ, and we call upon Churches and Christians everywhere to oppose injustice and ill-usage of Jews, and to express to them by word and act the spirit of Jesus Christ our Lord, their Saviour and ours.”

Beyond his need for Christ, which the Jew shares with all mankind, beyond the call to the Church to atone for centuries of persecution, there are other special reasons why the Church should rouse herself to present the Christian message to the Jewish world.

The Church owes much to the Jew.—We labour under a

* Danby, *The Jew and Christianity*, p. 114.

† These conferences will in this report be referred to as the *Budapest-Warsaw Conferences*. Their proceedings are summed up in *The Christian Approach to the Jew*. (Edinburgh House Press. Price 2s.) The volume contains the Findings of the Conference and Reports prepared for it. It supplies information which cannot be obtained elsewhere and is essential to those who are making a study of the Jewish problem.

special obligation to the Jews—a fact which Christians tend to forget—for the foundation of the Christian Church. Judaism and Christianity sprang from the same origins and they closely resemble each other. Christianity is Judaism in a stage of higher and more cultivated development.*

Our Lord Jesus Christ was born of a Jewish maiden in the Jewish town of Bethlehem. The Christian Church grew out of the Jewish Church, for the Church of God under the New Covenant is the perfected form of the Church of God under the Old Covenant. The apostles were all Jews; the first converts were Jews; the centres of conversion throughout the Roman Empire were Jewish communities. Jewish writers have given us the Old and most of the New Testament. Our songs of praise and our prayers echo Jewish experience of God. In the services and rites of the Church there are parallels to the services and rites of Judaism; the reading of the lessons and the sermon follow an old custom of the synagogue; the rite of Baptism has a parallel in the Jewish Baptism for purification. Our faith is built on God's revelation to Israel. In our need we call on God and in our joy we give Him thanks in the words of the Hebrew Psalmists. Our belief in a progressive revelation of God is founded in the history of the Jewish people—a history bearing testimony to the Unity of the Godhead and to the personal relation of God with man, a revelation culminating in Christ.

Jews who have become Christians have rendered remarkable service to Christian thought and scholarship and to the missionary work of the Church. They have brought to the task gifts of keen minds, a passion for education, knowledge of languages and of many lands and peoples. Neander, the "father of Modern Church History," was of Jewish origin, as was Edersheim, the learned Oxford lecturer who wrote the life of Christ in Jewish style. Isaac da Costa, poet of the Netherlands, and Mendelssohn Bartholdy the composer, showed strong Christian conviction through the medium of their art. Isidor Lowenthal, the missionary martyr of India, a Jewish Christian, was an accomplished musician, mathematician, metaphysician and linguist. He translated the New Testament into Pushtu. As a Christian he was sincere, humble, devout and held not his life dear in the service of India. Bishop Schereschewsky, founder of St. John's University, Shanghai, was a Jew. He translated the Bible into the Mandarin and the Wenli dialects, and so "heralded out salvation over half a hemisphere." He was one

* Cf. Danby, *The Jew and Christianity*, p. 69.

of the six most learned Orientalists of the world.* Behind them are many pioneers known and unknown; Stern and Ewald, Pauli and Gottheil; Wolff and Bishop Hellmuth of Canada; these and others have in their various ways carried the message of Christ to the uttermost parts of the earth.

The Jew to-day is accessible as never before.—Of late years, Jews have been brought more closely into contact with Gentiles. The disappearance of the ghetto, the granting of rights of citizenship to the Jews, state systems of education bringing Jewish and Gentile children into the same schools, are breaking down Jewish separateness. In the war, Jews and Gentiles served side by side. The Jew plays a part in the national life of many countries, and often a distinguished one. In the realm of thought alone, Spinoza, Bergson, Einstein, are three of many pioneers who are sons of Israel but whose work is for the whole world. The removal of political and legal restrictions has made them citizens where before they were aliens. Those who migrate to the New World are received on the same terms as other immigrants, and in the majority of cases become enthusiastic supporters of the institutions of the land of their adoption.

Judaism has been shaken, and in Jewish as in Gentile circles the struggle to-day is between a spiritual and a material philosophy of life. The evidence which follows is from Jewish sources. A leading journal of German Judaism complains that Jews have lost their national feeling and declares that a new Jewish consciousness must be created. In Holland the dietary laws are trampled underfoot; the Sabbath is desecrated in the very heart of the Jewish quarter; the Day of Atonement is openly disregarded by crowds of Jews thronging the coffee-houses. The sons and daughters of families that were the pride of Dutch Judaism are falling away in crowds. An American Jewish paper says of Jews in New York: "They are in need of complete and wholesale regeneration. Whence is this regeneration to come?" It is reckoned that 80 per cent. of the Jews in America are not connected with any synagogue.

The situation is summed up by an English Rabbi: "Amidst many things which afford us serious apprehension, there is nothing so grave as the fear, which no optimism enables us to shake off, that the love of the creed, the loyalty to the faith, and the responsibilities of the race, are losing their hold upon the young men and women who are to take our places. It has become the

* Cf. A. Lukyn Williams, *Missions to the Jews*.

exception for young Jews and Jewesses, when they establish homes of their own, to make them as Jewish as those of their parents. Jewish customs are increasingly regarded more as things of archæological interest than as claims upon personal obligation. Spirituality and idealism have come to be regarded in a young Jew as eccentricities. The language of the Bible is rapidly becoming a foreign tongue to the descendants of those who gave it to the world."

This evidence points to the failure of Judaism in its traditional form to combat the materialistic trend in modern life. Many Jews are falling into materialism. Thousands more are seeking satisfaction in other forms of belief; there are said to be 60,000 Jews now connected with Christian Science churches in New York alone. Jews are drifting away from Judaism. Can Christianity bring new life to them as the fulfilment of all that is best in the faith of their fathers?

There is a changed attitude towards Christianity.— Nothing is more indicative of the change that has taken place in Jewish life and thought than the attitude of many modern Jews towards Jesus. The passing of the pale and the Ghetto have thrown the Jews into the currents of modern life. It has been impossible to share in a civilization so largely influenced by the personality and teaching of Jesus without being forced to consider Him and arrive at some conclusion as to His claims. "Reformed Judaism, which was born of an effort to adapt the ancient faith to the conditions of modern life, early sought to place its own interpretation on the life and character of Jesus. He is regarded by representatives of this school as one of the great men of the Jewish race, an exalted moral teacher whom Jews generally should accept and follow. . . . A treatise in Yiddish on Jesus, by Dr. Chaim Zhitlowsky, has recently been published. Its appearance mightily stirred the New York Ghetto. Dr. Zhitlowsky maintains the historicity of Jesus and demands that Jews revise their attitude toward Him by accepting Him as one of their prophets."

Dr. Joseph Klausner, the great Hebrew scholar and a Zionist, in his book *Jesus of Nazareth*, emphasizes the historical reality of Jesus, and regards Him as one whom the Jews can no longer ignore. "Their acceptance of Him as a teacher," he says, "would add much to the prestige of the Jewish race. . . ." The significance of Klausner's book is less what he has to say about Jesus than that a distinguished Jewish scholar should write about Jesus at all. Nearly threescore Jewish generations have come

and gone without pronouncing His name. Now that name is being carried by this book into every ghetto of the world. This is nothing short of a revolution.*

We face, then, two outstanding facts: the influences of modern life are undermining the traditional faith of many Jews; the Person of Christ has a new significance in certain Jewish circles. Here is a new accessibility and here is spiritual need—can Christianity meet it?

The Jew responds to the Christian message.—The question is often asked, “Where are the Jewish converts?” Can a Jew be converted? Jews frequently hold up the work of Christian missions to Jews to ridicule. Israel Zangwill has commented on the prodigious cost of making a convert; † lately an article in the *Weekly Dispatch* calculated that the cost of a single conversion was over £30,000.‡

This scepticism about the results of missions to Jews is shared by many Christians. Nevertheless the truth is, that in proportion to its numbers the Jewish field is more, and not less, productive than other mission-fields. During the nineteenth century, on a very conservative estimate, at least a quarter of a million Jews were baptized. Since the War, various causes have operated to produce a large number of conversions. In Hungary alone, since the War, it has been stated that forty thousand Jews have become Christians by accepting Baptism. This is a Christian estimate; according to Jewish authorities, the number is at least double. This is not a mass movement, it is a movement of units or families into the Christian Church. Many different motives operate amongst them, but not a few appear to be genuine spiritual conversions, and a recent inquiry shows that very few have reverted to Judaism.

In face of such facts, why this persistent scepticism? The reason lies in the homelessness of the Jew. “There is a great difference between missions to Jews and those to any other people; with all others the converts remain of the same nationality as they were before their conversion, and their children after them. Not so with the Jews. Jews are but the scattered members of a homeless race, and if a Jew is converted he, from want of sufficient choice amongst Jewish women, marries a Gentile, while his children for a certainty, and even he himself in all probability, become assimilated to Gentile surroundings,

* J. S. Conning, *Our Jewish Neighbours*, pp. 120, 121, 122.

† Israel Zangwill, *The Voice of Jerusalem*.

‡ *Weekly Dispatch*, March 14, 1928.

and practically become indistinguishable from the English, Germans or French among whom they dwell.

“Nor is this any new thing. Every generation of Christian people has had to deal with a body of Jews whose ranks appear to front them with unbroken lines, just because no trace remains of the many who have yielded their allegiance to Christ. The dispersion of Israel has ever tended to obliterate from the ranks of Israel those who have acknowledged Israel’s King.” * It is impossible to point to any Hebrew Christian Church as a fruit of missions, as one may point to a Chinese Christian Church in China. This emphasizes the importance of such an organization as the International Hebrew Christian Alliance (see p. 38), which makes visible the forces of Hebrew Christianity, and may give courage to many secret believers to confess Christ.

Even to-day it is not easy for a Jew to become a Christian. At home it may involve ostracism, ill-treatment and intense bitterness. For the workman employed by a Jew it may mean loss of work. The following report from a town in Poland is typical. “Before Christmas a number of Jews applied to me for Baptism, but a very grave reason keeps me from baptizing them at present. Several of these Jewish believers have been dismissed from their posts. As soon as their employers learned of their faith in Christ, they were given no work, and they are now in great need. This has brought me face to face with my responsibility for such baptized Jews. What are we to do with them? Will they be able to find employment in any Jewish town after baptism? Many of them are heads of families.” In England as well as abroad to become Christian may mean for the Jew to be cut off from participation in the social life of his people. Festivals and fasts are kept in the home; details of life for the devout are regulated by the Law. The Jew who becomes a Christian is outside his community.

What is his reception in a Christian community? The answer is often most discouraging. The Christian Jew finds that no warm welcome awaits him in the church to which he may go. Socially he is an outcaste and terribly alone. Knowledge of this fact has deterred Jews who are secret believers from being baptized. “Jewish circles will be closed to me, and Christian circles will not be open,” is a statement all too common. Mission-halls and visits of missionaries do not and cannot meet the need. Nothing can take the place of the friendship of Christian neighbours. We have to face the ugly fact that for

* A. Lukyn Williams, *Missions to the Jews*, p. 56.

many a Jew attracted by Christ, to become a Christian not only means the loss of Jewish friends but the practical certainty that few Christian friends will be found to take their place. The Jew is at our doors, but our doors are often closed.

WHAT THE CHURCH IS DOING FOR THE JEWS

THE DEVELOPMENT OF MISSIONS TO JEWS

Down the ages there have been men and women who by their life and work have preached Christ in Jewry. Justin, Origen, and other Fathers of the Church in their writings show their concern for the conversion of the Jews. In the Middle Ages Bernard of Clairvaux protested against the massacres of Jews by Crusaders, and later on the friars set aside a number of their most promising men to devote themselves to the study of Jewish literature in preparation for missionary work among Jews. The seventeenth century was noted for the study of Jewish writings by Christian scholars, and the eighteenth saw the union of learning and missionary zeal in the foundation by Callenberg of the *Institutum Judaicum* in the city of Halle. This effort in Germany to present Christianity to the Jew owed much to the impulse of the Moravians and to the Halle-Danish Mission. The Institutum cared for both the intellectual and practical part of missionary work, and by its relation to the university of Halle was able to mould the minds of many who took no direct part in it. It issued literature and trained and sent out young men on missionary tours amongst Jews. The best known of these missionaries is Schultz, "a born traveller, ready to go anywhere and bear anything if only he might spread the knowledge of the truth. . . . He could talk every language that the Jews talked, so that when a Rabbi tried to escape his arguments by speaking in different languages one after another, Schultz . . . replied in each language." * The Institutum made Jews better known among Christians and Christians better known among Jews, and its missionaries travelled far and wide.

Though the Institutum was closed in 1792 it had sown seeds in Britain which bore fruit in the foundation in 1809 of the *London Society for Promoting Christianity among the Jews*, now

* A. Lukyn Williams, *Missions to the Jews*, pp. 45, 46.

called the *Church Missions to Jews*. The Society from 1821 to 1840 had a small training college for workers at Stanstead. From 1840 till 1895 it was carried on as a Missionary College in Palestine Place in London. The Society was at first inter-denominational, but became a Church of England foundation in 1815. Its scope was originally confined to London (hence its earlier title), its resources were small, and its missionaries had little precedent to guide them. But its emissaries travelled far, and work was soon begun in Holland, Germany, Poland, and Jerusalem. The appointment of a Bishop in Jerusalem was largely due to pressure from the Society, and the first Bishop, Solomon Alexander (1842-45), had been a Jewish Rabbi. To-day the Church Missions to Jews has work in Europe, Asia and Africa, and a staff of two hundred workers of whom seventy are Hebrew Christians.

There are three other Church of England missions to Jews: *The Parochial Mission to Jews at Home and Abroad*, founded in 1876; *The East London Fund for the Jews*, founded in 1878; and *The Jerusalem and the East Mission*, founded in 1887.

The two first both emphasize that in the parishes Jewish parishioners should be equally recognized with Christian parishioners and that the witness of Christ should be borne to all alike: both make grants to parishes to assist incumbents with specially trained workers or in other ways to develop work amongst Jewish people.

Such work in East and North London under the *East London Fund* has helped to break down the bitter hostility against the Church and Christians which used to exist. The principal work of the Fund since 1923 is the financing of the work of Holy Trinity, Shoreditch, an attempt to establish a Hebrew Christian centre in the midst of Jewry. A liturgy in Hebrew is used, and Jewish as well as Christian symbols are introduced. Jews are attracted to this Hebrew Christian Church; as many as fifty to sixty Jewish men will attend an evening service and join in discussions which follow. *The Parochial Mission to Jews* is to-day assisting incumbents in Liverpool and Manchester, and in Bombay is giving help to the Cowley Fathers in their work amongst the interesting Jewish community there known as the Beni-Israel.

The Jerusalem and the East Mission seeks in general to aid the Anglican Bishop in Jerusalem in the carrying out of his functions which are governed by the ideal of the worthy representation of the Anglican Communion in the Holy City and the

Holy Land.* As regards the Jew, its aim is ambassadorial, *i.e.* it seeks to create an atmosphere of not unfriendly mutual study, to get a statement of the Christian Faith put before not merely individuals but the whole Jewish community, and to bring a knowledge of Jews and Judaism before the Christian Church. Forty years ago Bishop Blyth laid plans for four residentiary Canons of St. George's Collegiate Church, Jerusalem. One was to be a Hebrew scholar endowed with special knowledge of the Jewish Faith and Jewish history and inspired with sympathy and love for the Jew. At the present time it is the only one of the canonries which is filled. Under the direction of Canon Danby, the mission tries to open and to keep open channels of communication between Christianity and Judaism, and to encourage mutual sympathetic study. Intercourse with Hebrew scholars has been established in a variety of ways, friendship with Jews is being developed. In the schools supported by the mission there are a considerable proportion of Jewish scholars, sharing with Moslems and Christians in the full life of the school.

For thirty years the Church Missions to Jews was the only English Mission to Jews, but this was not to last. The year 1842 saw the foundation of the British Society for the Propagation of the Gospel among the Jews, an interdenominational mission, and a large number of societies have since been founded, eighteen of which have headquarters in North America and fifteen in Great Britain and Ireland. The Presbyterian Churches of Scotland, the Presbyterian Church in England, and the Irish Presbyterian Church all have Boards of Jewish Missions and work in many lands. To-day the Roman Catholic Church is also developing work among Jews. In 1917 was founded the "Catholic Guild of Israel, and Arch-Confraternity of Prayer." It works in the East End of London, and branches of the Guild are being founded elsewhere.

The Church Missions to Jews began as a home mission to meet the needs of Jewish communities in London, and has spread to Birmingham, Manchester, Liverpool, Dublin, and Belfast. The greater part of the work is carried on through special missions, where Christianity is preached. Attached to these missions there are usually various forms of social work, clubs, mothers' meetings, and dispensaries. In addition to such organized "missions," parochial work is carried on in parishes receiving grants from one or other of the societies.

There are, however, only 300,000 Jews in Britain. Our

* Canon Danby in *Bible Lands*, April 1922.

main concern is with Jews outside Great Britain. The world-wide dispersion of the Jews has led Anglican missionaries far afield, and to-day the Church Missions to Jews has stations in Germany, Holland, Poland, and Roumania, in Palestine, Persia, Egypt, Tunis, Algiers, Morocco, and Abyssinia. The history of its extension is a record of unremitting effort in the face of difficulties almost superhuman. We give but two examples.

The Journals of Joseph Wolff, a Hebrew Christian and an early missionary of the Society, 1821-1840, who held a roving commission, are a record of travel and exploration of the first order. He was the pioneer in the Jewish mission-field in Egypt, Syria, Palestine, Persia, Mesopotamia, Arabia and India, and laid the foundation of many of the Society's missions. Like St. Paul, he was "in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness" — "a man who passes his days in disputation, and his nights digging in the Talmud; to whom a floor of brick is a feather-bed and a box is a bolster; who makes or finds a friend alike in the persecutor of his former or of his present faith; who can conciliate a Pasha or confute a Patriarch; who travels without a guide, speaks without an interpreter, can live without food, and pay without money, forgiving all the insults he meets with, and forgetting all the flattery he receives." *

The pioneers of *Abyssinia* were Flad and Stern. Stern was a Hebrew Christian who had worked in London, Constantinople, Persia, and Arabia. In 1859, in response to an appeal from the Bishop in Jerusalem, he set out with Martin Flad to evangelize the Falashas, the black Jews of Abyssinia. "For several years the missionaries were able to work unhindered. They visited settlements, far away and very difficult of access. They could never penetrate into the Falasha villages themselves, for so great is the dread of these Abyssinian Jews of being polluted by contact with others that they will not admit strangers into their villages. Outside the village, however, the missionaries would settle down . . . and then men, women, old and young, would come out to them and listen to the preaching of Christ as the Messiah of Israel." †

Persecution of converts began. Later on, political strife resulted in the imprisonment of all male Europeans in the country, including the missionaries, whose wives remained

* W. T. Gidney, *The Romance of Jewish Missions*, pp. 15, 16.

† C. F. W. Flad, *Abyssinia: a Romance of Missions*, p. 15.

alone in the mission station. Great Britain finally sent a military expedition into Abyssinia, and after this all Europeans were ordered to leave the country. Yet the mission did not die ; for fifty-seven years Christian Falashas carried on the work which Flad and Stern had begun—a rare instance of a mission carried on through a long and difficult period by native workers only. Many were tried in the fire. Fighting was continuous ; the lives and property of the native agents were always in danger, and yet the work prospered. Michael Argawi, the leader of the little group of Falasha Christians, was chained, hand and foot, and thrown into an underground dungeon swarming with rats, serpents, and other vermin. His clothes were stripped off, and everything that belonged to him was seized. Almost naked, shivering from cold, and faint with hunger, he spent a fortnight in this terrible hole.* Argawi escaped with his life and has lived to see the beginning of a new chapter in the history of the mission.

Meantime in distant Switzerland, Flad was working at the translation of the Bible and Christian literature for the Falashas and writing long letters of advice and encouragement to the Falasha Christians. Several times he made arduous journeys to the borders of Abyssinia to meet them, and though he was forbidden by the Government to cross the Abyssinian frontier, camels carried loads of Bibles and Christian literature into the inaccessible highlands. In 1884, in spite of persecution, records show 2,000 converts. Now, at long last, the way is open for European missionaries to enter even outlying parts of the country, and in 1926 two young men were welcomed in Abyssinia by Argawi, the father of the mission, where they are strengthening the hands of the Falasha Christians who have borne the burden and heat of the day.

Missions to Jews are being carried on both at our doors and at the ends of the earth. But their lines are not yet as widely flung as those of the people to whom they minister.

METHODS OF WORK

Certain well-defined methods of work have been developed through the experience of over a century of missions to Jews.

The distribution of literature.—The distribution of the Scriptures and the work of the colporteur is of first importance. The fifteen million Jews are spread throughout the world and speak a hundred languages ; the Church can never hope to

* C. F. W. Flad, *Abyssinia : a Romance of Missions*, pp. 27-30.

send forth enough ordained missionaries to reach these scattered people, but owing to their high standard of literacy, they can be reached through literature and the colporteur as can no other non-Christian people; practically all Jewish men can read and a large proportion of Jewish women.

The life of the colporteur is full of the unexpected, whether on the plains of Central Europe, in the Near East, or in the mountains and deserts of Africa. Everywhere he sells his wares and he expounds their meaning; he wanders far and wide in all seasons; his reception is not always friendly, but his work is indispensable, for he carries with him the Scriptures and Christian literature in the languages of the district, and his books penetrate where no missionary can go.

To-day the spirit of inquiry among Jews creates a great demand for the Scriptures. Reports from different parts of Poland are typical of a general situation. "Jews with outstretched hands flocked round us on all sides, begging for New Testaments and tracts. Before we left we had to promise to come again and to bring more literature." "We saw many orthodox Jews standing about reading our Scriptures." "If we had taken with us twice as much literature it could easily have been sold."

From Moslem areas comes testimony to the same Jewish demand for literature. A report from Algiers states: "Over three thousand copies of Scripture portions and tracts were sent out by the post. . . . Thus the Gospel in their own tongue is carried to remote desert towns and places where the missionary can seldom penetrate, and the quiet uneventful life in these distant parts affords plenty of time for reading and meditation." * On a single missionary journey in Algeria a ton of books was sold. It is a tragedy that, for lack of funds, so few colporteurs can be employed. The head of the C.M.J. in one country with a million Jews has only two colporteurs, though he could profitably use seven or eight times as many more.

Missions to Jews could never undertake this great task of distribution apart from the work of the British and Foreign Bible Society, the S.P.C.K. and the R.T.S. The Bible Society spent a large sum of money on a translation of the Bible into Yiddish and also on producing the Ginsburg Hebrew Bible, with the apparatus showing variations of reading. The Society has circulated nearly four million Bibles, Testaments or portions of Scripture in various editions for the Jews, often bilingual editions

* *Bread upon the Waters.* Annual Report, 1926-27, C.M.J.

—Hebrew and Polish, Hebrew and Russian, Hebrew and Turkish, Judao-Spanish with Hebrew, Yiddish with Hebrew. It subsidizes missions to Jews by giving them 50 per cent. discount on all Hebrew and Yiddish scriptures except those in luxurious bindings.

Preaching the Gospel.—There is a new desire to learn about Christianity. In land after land, crowds of Jews gather publicly in many places to hear the Gospel: inquirers come secretly in the silence of the night to question and discuss. Before the new C.M.J. Mission Hall was opened in Warsaw, a worker wrote: "We are faced with the pathetic situation of many coming, some from long distances, who have to be turned away without hearing the message, and a system of tickets entitling the holders to admission has had to be instituted. The Jews who come to us represent all classes. Within a few hours, one of us had interviews with a number of young men who came, as they said, not to argue but to learn more of the Word of God; with a well-known Talmudist, who asked for instruction in the doctrine of the Trinity; and with a venerable student of history who wished to test whether the New Testament agreed as to facts with the records of secular writers." Similar reports come from Roumania, Hungary, Algiers and Morocco. There is evidence of spiritual hunger on every hand.

Medical work.—The C.M.J. has been in more than one way a pioneer in missionary method. The first medical mission in modern history was that started in Jerusalem by the C.M.J. as long ago as 1826. The Jerusalem Hospital still carries on a work of healing both of body and spirit. Medical work is also carried on by this Society in Mogador, Tunis, and Isfahan (in conjunction with the C.M.S.), and through dispensaries in all its stations in Britain.

Industrial work.—For a Jew to become a Christian often means for him the loss of livelihood. This raises serious economic questions.* Industrial Missions like the well-known one in Jerusalem are an attempt to meet this difficulty. In the Industrial Mission a man can work at a trade for which he receives fair wages and can at the same time receive Christian instruction. The teaching of handicrafts is important to-day for the Jew; for centuries he has been limited in many countries to unproductive work as pedlar and middleman. He cannot reach a secure economic position unless he becomes a producer, and the industrial work of missions is a vocational development

* See p. 23.

which modern economic conditions make inevitable. Such industrial work is carried on by the C.J.M. in Jerusalem, Hamburg, Jaffa, and Isfahan.

Teaching of inquirers.—The instruction of inquirers is, of course, a large part of the work in every mission station. In certain places it has also been found advisable to open Homes for Inquirers where Jews who wish to learn about Christianity can spend time under instruction. The C.M.J. has such a home in Hamburg. During the past year about 150 men have passed through it.

Educational missions.—Missions amongst Jews have to their credit a notable development of schools for Jewish children with a good educational standard and definite Christian teaching. The Church Mission to Jews has such schools in Bucarest, Jerusalem, Jaffa, Tunis, Cairo, Isfahan, and Teheran. The Jerusalem and the East Mission is doing educational work in Palestine, and in some areas there is co-operation in education between Jewish missions and the Church Missionary Society. The United Free Church of Scotland has fine educational institutions in Budapest and elsewhere.

The following recent account of the work of a large secondary school for girls under the C.M.J. in Bucarest, Roumania, is written by the head mistress. It gives a good picture of the kind of educational work which is needed in Central Europe, where such a large proportion of the Jews of the world are found. It also shows vividly the dark background against which missionary work amongst the Jews must be carried on in South-East Europe to-day.

Of our two girls' schools here in Bucarest, each at present with over 300 pupils, one carries girls from the kindergarten to the age of eighteen. The other was founded by the C.M.J. in 1848, when there were no facilities for public education for Jewish girls; boys were more or less looked after by the different Jewish communities. My first reason, therefore, for maintaining strongly that our schools here should not be curtailed, is because the Society long ago received the vision of Christian education amongst Jewish girls here. We simply must not withdraw. Secondly, in neither the Jewish schools, nor in the Roumanian State schools, do the girls receive anything like adequate religious instruction. Jewish boys are by law obliged to attend classes in Hebrew held by Rabbis. But very few Jewish families here give the slightest attention to the religious education of their daughters, nor demand it of their community schools.

In our schools, on the contrary, the girls receive careful and missionary-hearted instruction in the Old and New Testament, and also in the outlines of Jewish history as well as in Comparative Religion and Christian Evidences in the senior classes. No child is admitted without the written consent of her parents to her receiving instruction in the Old and New Testament; many parents expressly bring their children here, though they know it is a Christian school with missionaries on the staff, because they feel we give a more solid foundation morally than other girls' schools.

In the State schools, any Jew or Jewess is free to withdraw from the religious lessons, which are given by priests of the Orthodox Church in most cases, and are largely concerned, especially in the higher classes, with the doctrine and ceremonial of that Church. Naturally most Jewish children, though not quite all, do withdraw, and the result is that the Jewish fathers and mothers of to-day in Bucarest, whatever may have been their parents' condition, are a generation of well-educated Jews, completely without religion. Very many hardly keep even the principal feasts of their Calendar, and as for keeping the Sabbath, it is all but unknown in business circles. "It is so very inconvenient," is the usual explanation. The children of these families who reach our schools are really much nearer cultured heathenism than orthodox Judaism. For instance, when a class of thirty-five small girls not long ago was having a lesson on the Creation it came out that only two or three of them had ever heard of God. There is extraordinary attention very often among the older girls to evangelistic addresses, as if it were all so new to them. Sometimes as I speak to those 200 Upper School girls, their eyes almost frighten me with their intentness, and one longs for the right word.

"Do many come forward for Baptism?" How often one is asked that question, or its companion: "Do you see much spiritual result from your work?" To both one can only honestly answer, "No." It is a time of sowing, giving all the time, and leaving to God the harvest in *His* time. But we are not discouraged—except sometimes. And those longest in the work are the strongest believers in it. They know best the enormous odds against which we are fighting, the crass materialism surrounding most of our girls at home, the anti-Semitism in all this part of Europe, especially amongst intellectuals. It seems really that we missionaries here are called not so much to see conversions as to live such lives that the Jews may understand there is such a thing as Christianity alive at all.

My third reason for believing in these schools is that we

are in at least a small way serving as a breakwater against the rising tide of anti-Semitism. Not long ago there appeared a statement in *The Student Movement* that there are 22,000 students and professors in anti-Semitic organizations in this country. As there are only about 30,000 students in the four Roumanian universities, I was surprised and took pains to verify the figure. No Roumanian has questioned it except to say that it is too low. Not only are the Jewish students treated with bodily violence in the universities, but systematic propaganda of anti-Semitism is permitted and even, some say, encouraged among the first-year students, especially those from the provinces, and they are deliberately incited to scandalous attacks against synagogues, Jewish shops, Jewish travellers on the trains, etc.* And all in the name of "Christian" organizations, with professors at the head. At least in these schools of ours the Jews meet a totally different interpretation of the word "Christian."

At home at conferences one hears much about "Missions of Friendship"; it sounds so simple and attractive a life-work that one wonders why far more candidates are not forthcoming. In reality, however, it is a grim test of faith very often, to keep on and on with a "Mission of Friendship" when one exercises it among people despised, hated, execrated by at least two-thirds of their Christian neighbours, many of whom are one's own friends. "Why do Roumanians so hate the Jews?" asked a little thing eight years old apropos of nothing in particular; it was evidently a new discovery of her very own. "Do they?" said the teacher. "Oh yes, they hate us, and So-and-so hates me," naming a certain teacher who shortly afterwards had to be dismissed for her attitude towards Jewish children. Fancy awaking to a life of being hated just because God sent you into this world a Jewess!

Can we wonder that we see but a few spiritual results, that it is hard for them to become Christians? It seems more than "result" enough when they make friends, count on us in their troubles, love their old school and send their children, grandchildren and neighbours to it. It always seems to me an

* Similar conditions as regards Jewish and Gentile students are found, not only in Roumania, but in Poland, Hungary, Austria, and, to some extent, in Germany. Certain nationalist student organizations, sometimes actually called "Christian," have as an avowed aim the extermination of the Jew. A Roumanian students' newspaper issued the following manifesto against the Jews: "We will overwhelm them in blood, we will crush their heads as we do those of poisonous snakes, we will strew their brains to the winds. If justice is not done for us we will do it ourselves." Secretaries of the World's Student Christian Federation pioneering for the Student Christian Movement in Central Europe, were at first almost always supposed to be promoting an anti-Semitic movement.

amazing thing that our schools should be so full. Here the girls must pay almost the highest fees of any school in Bucarest ; we have a strong missionary programme ; and yet they come.

Truly such schools are ambassadors of Christ to the Jews. But this letter was written when lack of funds was forcing the Society to consider closing one of these schools in Bucarest.

THE TASK BEFORE THE CHURCH

What are the tasks of the Church to-day in relation to the Jew ? First and foremost :

The Christian must be evangelized.—A more adequate presentation of Christ to the Jewish people is impossible unless a new and burning love conquers age-long prejudice in the hearts of Christians. The first question which the Church must face is not the evangelization of the Jew but of the Christian in his relationship with the Jew. The prejudice and hate of Christians stands between the Jew and the figure of Christ. The call to repentance was sounded last year at the Budapest-Warsaw Conferences. The summons to walk "the shadowed way of penitence and shame" was reinforced and reiterated by that far more representative gathering in Jerusalem, when Christian men and women of all colours and races gathered on the Mount of Olives to deliberate during Holy Week and Easter on the world-message of Christianity. It was significant that at that time and from that place should come a Call to "Christians in all lands to show the Jews that loving-kindness which has too seldom been shown towards them." *

If the Church is to respond to this appeal, practical steps must be taken to educate Christians, and, first of all, the clergy. It cannot be denied that very few clergymen are in the least concerned to preach Christ to the Jews. If they do anything, it is to allow an occasional collection for some Mission to Jews. The need of the Jew must be put before theological students and the younger clergy in such a way that some may offer for training as missionaries amongst the Jews, and that all, when they are parish priests, may consider themselves responsible for their Jewish as well as for their Christian parishioners. The general

* *The World Mission of Christianity*. Messages and Recommendations of the Enlarged Meeting of the International Missionary Council, Jerusalem, March 24–April 8, 1928. Price 1s.

decline of Hebrew studies in the Church of England means that few incumbents are equipped for the study of the classics of Judaism. Steps must be taken for more definite encouragement of Hebrew studies, and for supplying the clergy with literature on modern Judaism.

Sunday school teachers and Church workers, if their imaginations are touched, can help in changing the attitude of Christians towards Jews. The Summer Schools run by the C.M.J. have been found useful in this respect. But education must not stop with the clergy and the workers. In the parish, children in Sunday schools should learn more about our Jewish heritage; good relations with Jews should be encouraged through youth organizations; sermons should bring new light to older people. A determined effort should be made in parishes where Jews live to consider the needs of both rich and poor. There is a tendency to ignore the needs of the well-to-do and to think only of those Jews who live in slums.

It must be remembered that, with the occasional exception of a foreign student, the Jew is the only non-Christian whom the average Church member is likely to meet. In parishes where practical effort is made to reach the Jew at home, all work for missions overseas will be vitalized, for such effort to get in touch with the non-Christian at our door will teach us the delicacy and difficulty of the missionary task overseas.

A sense of parochial responsibility must be developed.—The task of the parish is stated in one of the resolutions passed by the Budapest-Warsaw Conferences.

As a result of the passing of the Ghetto and of the increasingly great share taken by Jews in the whole life of the modern world, millions of Jews are now living in the midst of Christian communities and under the shadow of Christian churches. These Jews represent various elements, for the most part outside the range of existing Jewish missions, and they must remain unevangelized unless the local churches themselves undertake this work. This situation is a distinct call of God to all churches having Jews in their parishes and to home missionary agencies to include them in their ministry.*

We have a long way to go in England before this particular vocation of the parish is recognized and accepted. Though the measure of tolerance granted to Jews in England has been great compared with many other lands, the fact remains that the Jews are a people apart, and their separateness is not entirely of their

* *The Christian Approach to the Jew*, p. 27

own making. The will to separateness of the Jew, a will sanctified by religion, is reinforced by the will to separateness of the Christian, a will unsanctified by the faith which broke down the "wall of partition" between Jew and Gentile. The situation as it exists to-day is a denial of the universality of Christ; a denial made by us here in Britain in towns and cities where Jews live "under the shadow of Christian churches." In theory, the parochial system of the Church of England covers the country and the cure of souls includes all within the parish; in fact, in the great majority of parishes, no effort is made to get into touch with the Jew.

There are interesting examples in America of the way in which work among Jews may be shouldered by the whole Church. In Canada, such work originally started by the C.M.J. is no longer carried on under a separate society, but under the Missionary Society of the Church of England in Canada. Collections are made in every parish in the Dominion, especially on Good Friday, for the support of the work; the resulting funds are distributed by a special board of the M.S.C.C. to dioceses and parishes, where the larger groups of the 160,000 Jews in Canada are found.

The Presbyterian Church in the United States, under a Department of Jewish Evangelization, is carrying on work which deserves particular study. A census was taken of the Jews in different Presbyterian parishes. Where it was found that a considerable number of Jews were living in a particular parish, representations were made to the minister and the congregation as to their responsibility to the stranger within their gates. As the result a large number of churches have begun, not some special effort for Jews, but the promotion of Church activities, for example, community centres, into which Jewish parishioners might be invited. Not a few Jews have in this way been won and are now members of a Christian Church.

Such responsibility has not been taken by the Church of England in her corporate capacity. There is need for a real move forward in this direction in every parish where Jews are to be found—a call to clergy and laity to make Christ known, not in polemic but in life. If this is to be done, then :

There must also be more practical aid to the parishes.—The Jewish population of England is concentrated in the larger cities. Parishes containing many Jews have obviously a special responsibility, but one difficulty is the fact that the most crowded of these parishes are extremely poor, and the incumbents are

overdriven. If effective work is to be done, a strengthening of man-power is essential, and far more special grants must be made for special clergy or women workers to be attached to parishes—such grants as those given by the C.M.J., the East London Fund, and Parochial Mission to Jews. There are demands for such workers, but the Societies cannot make adequate grants owing to lack of funds. Yet the method where tried proves itself. One incumbent reports that Jews in his parish responded to an invitation to the laying of the foundation-stone of a new parish school, that some Jewish girls are in the Girls' Friendly Society, that he has baptized and prepared for confirmation some Jewish children, and that interest in the Jews is increasing among members of the congregation.

Workers must be trained.—There is a shortage of qualified workers to undertake the evangelization of the Jew at home and abroad. The presentation of Christ to the Jew requires special training, for learned Rabbis must be met on their own ground. In addition to a thorough biblical, theological, and general training, the situation often requires a knowledge of Hebrew, and in some areas Yiddish. The worker must be familiar with the teaching of the Talmud and the history of the Jews, and must also have some knowledge of the religious and national movements among the Jews to-day. While it is not necessary that all workers should be scholars, all need some special training, and the training of teachers in mission schools should not be inferior to that of the clergy. Harm has been done in the past by too low an educational standard for workers, with the result that Christianity was presented in a way that could not gain the attention of educated Jews.

In the early days of missions, emphasis was laid on Training Colleges for Workers (see pp. 24, 25). In Britain such schemes of training lapsed, but special advanced training centres are fortunately in existence. Workers who know German may well be sent to the *Institutum Judaicum Delitzschianum* in Leipzig, where training such as that outlined above is given, or to the newly founded Institution in Warsaw, which offers excellent facilities, both practical and theoretical, for the training of workers for Eastern Europe.

Hebrew Christians must give their testimony.—The Jew when converted makes a good missionary. Judaism, in proportion to the number of converts from it, has made a far larger contribution to the ordained ministry than any other non-Christian faith. In Anglican orders alone there are 300 Hebrew

Christians. Men like Wolff and Stern have played the part of Andrew to Peter in the pioneer work of missions to their own people. Many Hebrew Christians are engaged in missions to Jews to-day ; their knowledge of the Talmud and of Jewish life helps them to present Christ as the fulfilment of Judaism. But there are modern Pauls also, and not only Missions to Jews, but the whole missionary enterprise owes much to these fearless exponents of the faith who have heard the call, "Go—go—go ! For the Christ is a tireless hunter."* The Church has need in her missions of more Hebrew Christians with their fiery zeal, with the deep religious experience through which many have passed, with their oriental background. Dr. Zwemer, an authority on Missions to Moslems, said recently, "Give me three hundred Hebrew Christian missionaries, and I will give you fifteen million Christian Moslems." However great the hyperbole, it is true that Hebrew Christians have proved specially fitted to present Christ in Moslem lands.

The Hebrew Christian layman must also give his witness. To unite and to secure corporate action on the part of the thousands of Hebrew Christians in different nations, in 1925 there was founded the *International Hebrew Christian Alliance*.† It already has many thousands of members in different lands, and thus makes visible the existence of a large body of Jewish Christians. It should be of great service in giving secret believers courage to declare themselves and can help Jewish converts in many ways. It must not be forgotten as a factor in the missionary situation amongst the Jews to-day.

The need of Jewish intellectuals must be met.—In proportion to the world population of Jews an unusually high percentage are in the universities and go into professional life. The Budapest-Warsaw Conferences call attention "to the special need and opportunity for evangelism among educated and cultivated Jews, both men and women, in the great university centres. Separated from their homes and the synagogues, these students are often in great loneliness. They are the leaders of the future, their minds are remarkably open to new ideas, and they therefore can be readily influenced by suitable constructive Christian apologetic in the form of literature, but even more by sympathy and Christian help of every kind." How desperately

* *Paul among the Jews: a Tragedy*. Franz Werfel, trans. Paul P. Levertoff, Mowbray. 4s.

† Further information may be obtained from the Secretary, 80 Tyrwhitt Road, Brockley, S.E.4, or from the magazine *The Hebrew Christian Quarterly*. Price 6d.

such friendly action is needed we have already shown. Persecuted and shunned in university buildings, constantly put on the defensive, Jewish students are attracted by brotherliness and sympathy. "I like the atmosphere of this place even though it is Christian," said a Jewish member of an International Student Club. The college or the University is the strategic point for winning the young Jew, who may in his turn win others; but it is a strategic point which the Church has never dreamed of seizing, though the Student Christian Movement is doing something to create a new relation of friendship between Jewish and Gentile students.

More and better literature is needed.—The production of suitable Christian literature as a matter of the first importance is urged by the Budapest-Warsaw Report; it also points out that "there exists an extensive literature which although written without special reference to Jewish national or religious conditions, may be used to awaken among Jews an understanding of Christianity," and recommends that a selection of this literature be made with the approach to educated Jews in view.

Of literature specially written for Jews some must be considered out of date, some is weakened in its influence by an extreme polemic character, and some is of permanent value. Here again a catalogue is needed. New literature is needed for Orthodox, Reformed, and Progressive Jews respectively, with a special provision for women; special literature is required for school children and for students. Consideration must be given in the production of literature to cultural conditions and to the languages spoken in the countries where Jews reside. New works on the following subjects are specially needed: the beginnings of Christianity, including the life of Christ; epochs of Church history; studies in Christian doctrine and ethics; biographies, especially of celebrated Jewish converts; works of devotion. Besides literature *for* Jews, literature *about* Jews for Christians is needed in order to give them a right conception of the Jews and of their responsibilities towards them.

The Conferences considered it impossible to meet these requirements without further co-operation between the different Christian bodies working among Jews. The production of such literature will be expensive. The Church of England should consider what help can be given to a co-operative literature venture which will both make Christ known to the Jew and the Jew known to the Christian.*

* Cf. *The Christian Approach to the Jew*, pp. 24-26.

There must be increased co-operation, international and otherwise.—The Budapest-Warsaw Conferences marked a new era of co-operation between the various missions to Jews which on that occasion met for the first time on an international basis. Jews by reason of their dispersion throughout the world, and their links with many lands, are international in their relations and outlook, and must be reached through international action on the part of Christians. The deliberations of the Conferences showed how urgent was the need for various schemes of co-operation, especially in the production of literature and in the training of workers. The allotment of fields of work to different societies has been faced in some areas. International organizations working amongst youth—the Y.M.C.A., the Y.W.C.A., and the World's Student Christian Federation, can do very much to inspire young men and women to seek a Christian solution of the problem of race relationships in general, and in particular of that oldest of all race questions, the tension between Jew and Gentile.

Very important for the future of international co-operation in this matter was the action taken by the International Missionary Council at its meeting at Jerusalem in appointing a committee to take further action in matters arising out of the Budapest-Warsaw resolutions. The new Committee will be representative of North America, Great Britain and Ireland, and the Continent of Europe, and will have a special British section.

THE CALL TO-DAY

The Church must take immediate steps to strengthen and develop her missions to Jews.—One main line of development called for by this Report concerns work at home. If the Church realizes *the vocation of the parish* towards the Jew, the Church Missions to Jews, the East London Fund for the Jews, and the Parochial Missions to Jews will all alike be called upon for more numerous and larger grants for Parochial work. The C.M.J. reckons that an increased income of £1,000 will be necessary to meet the demands on it in this direction.

But the main work of our Church amongst Jews lies outside England, where it is the mission, not the parish, which must be the agent. The reports of the Societies show that at no single station is the supply of men or money sufficient to keep the work already undertaken up to the highest efficiency. Everywhere inadequate buildings and shortage of workers are hampering

developments. There is a heavy deficit and great difficulty in meeting obligations already undertaken ; new work is out of the question.

The Church Missions to Jews is facing a deficit of £11,000 ; its position is so serious that it has been driven to contemplate closing the schools in Bucarest which give so powerful a witness to Christ. Before considering untouched fields or taking over any new work whatever in the fields already open, the Church Missions to Jews needs an increased annual income of at least £10,000. Amongst other specially pressing and immediate necessities are the following :

3 new priests	salaries totalling £1,050 p.a.	
3 other men missionaries, ordained or otherwise	" "	£585 "
3 new teachers (1 man, 2 women)	" "	£450 "
2 or 3 new colporteurs	" "	£425 "
2 women missionaries, one to visit homes of school children	" "	£285 "
<i>Schools.</i> —To save boys' school in Jerusalem		£350 "
" " girls' " " Bucarest		£300 "
" " two schools in Isfahan		£406 "
<i>Industrial work.</i> —(Two houses of industry in Jerusalem)		£1,000 "
<i>Hospitals</i> in Jerusalem		£300 "
<i>Literature developments</i>		£300 "
<i>Training of workers.</i> —(This includes scholarships for four missionary students and upkeep of Warsaw Training School)		£700 "
<i>Pensions</i> (retired workers and widows)		£500 "
Expenses connected with school buildings, etc.		£150 "

The *Jerusalem and the East Mission* (as regards that part of its work which is specially related to the Jews, the *East London Fund* and the *Parochial Missions to Jews*) in view of the claims upon them, cannot require less than £2,000 per annum additional income between them.

This brings the total amount which the Church should add to its present gifts to work amongst Jews up to at least £12,000 per annum, and this does not allow either for the cancellation of the C.M.J. deficit or for the absolutely necessary expansion of its work.

Untouched fields.—We have to face the fact of untouched fields, in some of which our Church has special responsibilities. There is South Africa with communities of Jews in urban centres like Johannesburg, where the Church of England has extensive

work, but does nothing for Jews. There are communities in Australia and New Zealand of which the same is true. There is a large untouched field in South America, to which Jewish organizations are vigorously promoting emigration—Brazil with increasing Jewish immigration, Argentina with 40,000 Jewish agricultural colonists, and the great city of Buenos Aires with 100,000 Jews. In Czechoslovakia with its 360,000 Jews, in parts of the Balkans, in Central Asia there are unoccupied fields—fields which will be vastly extended when doors, now closed, shall once more open into Russia and the Ukraine with their three and a half million Jews.

But far more important than untouched geographical fields are the untrodden spiritual areas which this report has revealed—the unexplored areas of Christian relationships with Jewish people. It is not for missionaries alone to explore this territory ; exploration and occupation are the task of the ordinary members of the Church. Educated Jews are largely untouched by missions and will always be so ; they can only be reached by a Christian attitude on the part of Christ's followers whom they meet in ordinary life.* Our Lord's face has been veiled for the Jews by hate expressed in the lives of Christians. May He be unveiled to them to-day by love expressed in our lives. This Report is an appeal to the heart and conscience of each one of us in our personal relationship to our Lord and Master—a call to reveal Christ in our lives as the source of life and power to all men, including the Jews.

A call to penitence, prayer, and action.—We have seen something of the long travail of the Jewish people, something of the forces which unite and divide them, something of their strength and of their weakness, something of their convinced separateness as a chosen people of God and as a proud and unbending race ; something of the unlovely stamp set upon their character by fear, suppression, ill-treatment ; something of their conquest of adverse circumstances by spiritual power. History shows that the Jews have fulfilled a purpose of God in the past. What is His purpose for them in the future, and what is our relation as Christians to its fulfilment ?

We have seen also something of our debt to them for our

* As one means towards a closer relationship and better understanding between Jews and Gentiles attention is called to the Jewish-Christian conferences held from time to time in London ; in these conferences Liberal Jews and Christians have discussed together various social questions, peace and war, and the Jewish and Christian approach to God. Such gatherings may bring about a new and hopeful relationship.

spiritual heritage. Against a background of mutual prejudices stands the work of Missions to Jews, a work of pioneering both at home and abroad, a work of creating new relationships between Jews and Christians, a work of revealing Christ in word and life as the fulfilment of Judaism. We have seen how this work is hampered by lack of support in workers and money, and above all by the attitude of Christians towards Jews which is the very negation of love.

We are called to realize that the presentation of Christ to the Jew is the task of the whole Church and that the work of missionary societies can only be successful if a changed attitude of Christians towards Jews prevails. We are called to prayer for the Jewish people in this crisis of their history, prayer reinforced by knowledge which will lead to action. Thus only can our penitence be expressed for the age-long denial of Christ in our relations with the Jews.

APPENDIX I

CHURCH OF ENGLAND SOCIETIES WORKING AMONGST THE JEWS

Church Missions to Jews. (London Society for Promoting Christianity among the Jews.) 16, Lincoln's Inn Fields, London, W.C.2.

Magazine. *Jewish Missionary Intelligence*. Monthly 2d.

Jerusalem and the East Mission, 12, Warwick Square, London, S.W.1.

Magazine. *Bible Lands*. Quarterly 1/4 per annum, post free.

East London Fund for the Jews, 33, Bedford Square, London, W.C.1.

Magazine. *The Church and the Jews*. The Quarterly Record of the Fund. 1/6 per annum, post free.

Parochial Mission to Jews at Home and Abroad, The Secretary, Church House, Westminster.

APPENDIX II

JEWISH POPULATION OF THE WORLD *

Any estimate of the Jewish population of the world can at best be only approximate, since most countries take no account of religion in their official census. For others only computations can be made. All the information supplied has been sifted and checked,

* This Appendix is taken from *The Christian Approach to the Jew*. Edinburgh House Press. 1927.

and then compared with statistics which appear in Jewish publications. As a result, the approximate Jewish population of the world may be set forth as follows :

EUROPE			AMERICA		
British Isles	..	310,000	U.S.A.	.. ..	3,750,000
Holland	.. ..	110,000	Canada	.. ..	160,000
Belgium	.. ..	50,000	Central America	..	17,000
France	.. ..	155,000	West Indies	.. ..	6,000
Spain and Portugal		4,500	Argentina	.. ..	145,000
Italy	.. ..	72,000	Other S. American		
Switzerland	.. ..	21,000	countries	.. ..	7,500
Denmark	.. ..	5,500			
Norway	.. ..	1,500			4,085,500
Sweden	.. ..	6,500			
Finland	.. ..	2,000			
Germany	.. ..	550,000			
Czecho-Slovakia	.. ..	360,000			
Austria	.. ..	350,000			
Hungary	.. ..	500,000			
Jugo-Slavia	.. ..	65,000			
Bulgaria	.. ..	40,000			
Greece	.. ..	88,500			
Turkey	.. ..	90,000			
Roumania	.. ..	950,000			
Ukraine	.. ..	2,375,000			
Russia	.. ..	685,000			
Poland	.. ..	2,870,000			
Baltic States, etc.	.. ..	460,000			
		10,121,500			745,000

AFRICA			AUSTRALASIA		
North African Lands		258,000	Australia	.. ..	21,500
Egypt	.. ..	55,000	New Zealand	.. ..	2,400
Abyssinia	.. ..	80,000	Pacific Islands	.. ..	1,600
East, Central and					
South Africa	.. ..	64,500			
		457,500			25,500

SUMMARY					
EUROPE	..	..	..	..	10,121,500
AMERICA	..	..	..	..	4,085,500
ASIA	..	..	..	..	745,000
AFRICA	..	..	..	..	457,500
AUSTRALASIA	..	..	..	..	25,500
Total	..	..	..	..	15,435,000

THE CALL FROM ORIENTAL DISPERSIONS

THE two greatest world dispersions—the British * and the Jewish †—have been considered in relation to the World Call. Both summon the Church to prayer and sacrifice on their behalf if either is to fulfil its mission in the purpose of God for the world. But to-day many other races and peoples are woven into the network of migrations and dispersions which covers the modern world. God is weaving peoples of all colours and races backwards and forwards through the loom of His plan for the world. Vast movements of population are taking place on a scale and with a rapidity impossible before the days of steamships, railroads, and cables. Before the War the United States was absorbing one and a half million European immigrants per annum, and Canada 400,000. Since the War, the stream from Southern Europe to the United States has been diverted to South America, particularly to Argentina and Brazil. Over two million immigrants have entered Brazil in the last twenty years. Since 1920, new arrivals have been settling in Argentina at the rate of 150,000 per annum.‡ Wars and their aftermath have sent millions on trek. The Revolution sent over a million Russian refugees into other European countries; the Treaty of Lausanne in 1922 uprooted 1,300,000 Greeks and 600,000 Turks from Turkish and Greek territory respectively. France has become an immigrant country, and in 1925 had two and a half million foreigners, *i.e.* 6·4 per cent. of her population, in her mines, fields, and factories, and was receiving foreign immigrants at the rate of well over 600,000 a year.

These migrations are affecting every side of human life to-day. International conferences on Transport, on Health, on Minorities, on Trade and Economic Relations, on the Suppression of the Traffic in Women and Girls, on World Population, as well as on Missions, all are largely concerned with migrations. Above all, these migrations concern the peace of the world, and the League of Nations has organized a Migration Department of the Interna-

* See *The Call from Our Own People Overseas*.

† See pp. 3-44.

‡ J. W. Gregory, D.Sc., F.R.S., *Human Migration and the Future*, pp. 41, 46, 126, 131. Seeley Service & Co. 1928.

tional Labour Bureau, and publishes a *Monthly Record of Migration*. The verdict of M. Albert Thomas of the International Labour Bureau is that *unless action is taken to tackle the migration problem internationally, fresh wars may break out at no distant date*.

The Church is vitally concerned in every aspect of these movements of humanity. In this report, however, we must limit our consideration to those dispersions towards which the Church of England has a natural missionary responsibility, namely the migrations of Oriental peoples into some part of the British Commonwealth of Nations. We begin by a survey of the Student Dispersion. It is small in numbers but of great importance, and has never hitherto received from the Church the attention it deserves.

ORIENTAL AND AFRICAN STUDENT DISPERSIONS

For the last fifty years a steadily increasing stream of students from Asia, Africa, and the West Indies has been pouring into the universities of Europe and America. Before the War they were comparatively few on the continent of Europe, but during recent years, since political conditions and rates of exchange have become more stabilized, their numbers have increased rapidly, so that to-day, according to most recent figures, there are in France 389 Chinese, 26 Indians, and 41 Japanese; in Germany 294 Chinese, 67 Indians, and 103 Japanese; in Belgium 76 Chinese; and in Switzerland 62 Japanese. In the United States there are 1,561 Chinese, 202 Indians, and 793 Japanese, besides many from the Philippines and Korea. An extensive system of scholarships and student exchange, together with facilities for earning their way through college, draws large numbers of Oriental students to the United States; while the recent influx of Orientals into Continental Europe is at once a revolt against Anglo-Saxon forms of culture, a welcoming of a freer university system and complete individual liberty for the student in his private life, and a response to the profound studies of Oriental culture by French and German scholars.

WHY THEY COME TO GREAT BRITAIN

Four special reasons bring students from Asia and Africa to Britain. 1. Research, or reading for a higher degree with a view

to more advanced academic teaching. Such graduate students, by the nature of their work, come in contact with the best side of academic life here. 2. The study of law or medicine, either because it is required for work they intend to do in their own country, or because the necessary facilities cannot be obtained there. 3. Technical training, in education, commerce, or some branch of applied science. These students are increasing rapidly, and are found in most modern universities and technical colleges where there are good departments of applied science. 4. Students who are preparing to enter official service, and come to take a British degree as a means to that end.

Besides these groups a certain number come on their own initiative or that of their parents, in order to get a "liberal education," to widen their horizons, to meet new people, to study the West. At the time of writing there were 4,875 foreign students in British universities, including 1,275 Indians, 108 Chinese, 85 Japanese, 384 Egyptians, 45 West Africans, and a certain number of West Indians. In addition there are many hundreds of Asiatic and African students studying law in the Inns of Courts, articulated to a profession, or working in technical colleges not affiliated to universities.

Foreign students, the counterpart of missionaries.—Students from Africa and the East are the natural interpreters of their own country. British students interested in the East seek out these students to get first-hand information, and more readily take their opinion than that of any one else. Thus British students often get their ideas of missionaries and mission work from Oriental students, who for the most part speak strongly against missions. Many have no first-hand knowledge of missions, but are not less ready in denunciation or criticism, on religious, national, and social grounds. They are equally ready to defend their own religion and to show its adequacy for their needs. Most of them are ardent nationalists, and more articulate and more self-conscious because they are in alien surroundings. It is not surprising that enthusiasm for foreign missions is damped in the universities, when non-Christian foreign students have vindicated their own religion to the mind of the British student, and represented missions as part of a white imperialist policy. At the same time, in fairness let it be said that there are some significant exceptions. A small minority of non-Christian students, who have more knowledge and understanding, or who perhaps have been educated in mission schools, speak in real appreciation of missionary activities.

Even more important is the influence of Oriental students when they return home, and describe Great Britain as they have seen it. They tell about the evils of our social system, industrial life, slums, armament factories, cheap press, and the contrasts of poverty and wealth, and their summing up seems to show the effects of Christianity on a people. One Indian returning disillusioned, and despising Christianity for what he has seen here, may create an impression that may counteract the effect of the missionary's life and work for years. His version of England is naturally accepted more readily than that of missionaries. And many returned students are very bitter and disillusioned.

Women students from the Orient.—In proportion to the number of men, the women are few, but they have a special significance. The changing social life of the East depends so largely on the women that those who come here and learn something of good from our life must play a very important part when they return. On the whole they are more fortunate than the men in their social life here, both in college and outside. Though they find the adjustment to the freer life difficult at first, they generally end in getting much from it, and gain a poise and an ability to face social changes that is of immeasurable value. They often have better judgment than the men, and do not so readily copy Western ways uncritically.

Oriental residents and visitors.—Besides students who are transients, there are considerable numbers temporarily resident here who are connected with the diplomatic or consular service, business or some profession. These men often bring their families, and both they and their wives are sometimes very isolated. For the purpose of this Report a small inquiry was made of certain Eastern residents and visitors as to whether they met many English people and really saw the best of English life. The unanimous reply was "No," but that they greatly desired more opportunities of friendship with English people. Like the students these men and women return to their countries as emissaries of goodwill or the reverse towards Britain and Christianity. It is evident that we are failing to live up to their expectations of us.

WHAT THEY FIND IN GREAT BRITAIN

Imagine a grey September day with Tilbury docks looking drab and uninviting; friends and relations in large numbers coming to meet the English passengers; and two or three

Indians, lonely and chilly, landing with no idea of what to do next, and feeling the despondency of social outcasts. They may have to depend on the taxi-driver to take them to a boarding-house, which may or may not be good, and which may or may not receive them. To some Orientals their first greeting on English soil is a landlady's refusal to take them because of their colour. Lodgings, buying new clothes, what to do with their spare time, how to find out when the university term begins, and similar perplexities crowd in upon them at once. Add to this the hustle of traffic, the fact that no one seems to have time or inclination to speak to them, the surprising way in which money runs away, and it is small wonder that from the first they feel unwelcome and at a loss. It may be that they go right away to one of the northern universities or to Oxford or Cambridge. At any of these the first remark they overhear may be some thoughtless and seemingly derogatory reference to themselves. This sounds a gloomy picture, but it is true for hundreds of Eastern students who come with high expectations hoping that the thrill of studying in a new country will make up for the wrench of leaving home, friends, and all familiar landmarks.

Official bodies are by no means unmindful of the needs and difficulties of foreign students. The Student Department of the High Commissioner for India's office cares for Indians coming on State scholarships. An Educational Adviser is on the staff; the Department issues a valuable *Handbook for Indian Students*; and acts as guardian for a number of students. Students of other nationalities, such as the Japanese, Egyptians, and Siamese, can obtain assistance and advice at their own embassies or legations. In several universities there is a special member of the staff who acts as adviser to the foreign students, and in the modern universities the registrar furnishes lists of lodgings and information about university requirements. There is, however, no correlated information about such agencies of help, official or unofficial, and many students miss the help available to them.

Unofficial agencies.—As the Indian students far outnumber any others in Great Britain we put first the *Indian Students Union and Hostel* at 112, Gower Street, London, W.C.1, under the auspices of the National Council of Young Men's Christian Associations of India, Burma, and Ceylon. This is the real home of hundreds of Indians in voluntary exile; here they can foregather with their own people, eat Indian food, entertain their friends, Indian and English, and have the benefit of a well-arranged social and educational programme, in which many

distinguished British people give assistance. The Indian Y.M.C.A., in conjunction with the Scottish National Council of the Y.M.C.A., also maintains a Hostel at 15, Grosvenor Gardens, Edinburgh, which fulfils similar valuable functions for Indians in Edinburgh. The British National Councils of the Y.M.C.A. and Y.W.C.A. through their work abroad are in close touch with a number of Eastern students, and are accepted by students who know these Associations in their own lands as natural friends. In London the Y.W.C.A. renders service to many Oriental women students, particularly through its hostel.

In Glasgow the *International House* (11, University Gardens), a club open to students of all nationalities and supported jointly by the Scottish National Council of Y.M.C.A.'s and the Student Christian Movement, has greatly assisted social intercourse in the city. In Edinburgh the *International Society** brings together students and citizens, as also does the *Dublin Overseas Friendship Society*.†

The *Missionary societies*, having a special concern in this matter, and believing that the Churches at home should take responsibility for foreign students, formed in 1921 the *East and West Friendship Committee*. This is a central committee, with a whole-time Secretary, whose work is supported financially by grants from certain missionary societies, Anglican societies amongst others. The Secretary's work is to get into personal touch with Oriental students coming to this country, to put before Christian people the obligation of showing friendship and hospitality to these students, and introduce students to English folk who will welcome them into Christian English home life. *East and West Friendship Committees* have been formed in most of the university centres, consisting of representatives of the Churches, members of the university staff, and students. On these committees is laid a heavy responsibility and a delicate task. On the other hand, theirs is the opportunity of giving students a right view of British life and Christian living; yet avoiding any semblance of patronage or forfeiting the confidence of non-Christian students by any suggestion of ulterior motives.

Within the colleges *The Student Christian Movement* has always felt itself responsible for friendship and service to foreign students. The Movement supports a whole-time foreign student secretary for men and a part-time woman secretary, besides the Wardens of the Student Movement Houses in London and

Hon. Secretary, Mr. J. de G. Gaudin, 3, West Castle Road.

† Secretary, Miss Sheila Trench, Grianblath, Palmerston Park, Dublin

Glasgow. The work of these secretaries is to keep before Student Movement members a twofold purpose : to serve fellow-students faced by the peculiar difficulties that must surround those living and working amongst a foreign people, so that their stay in this country may be as valuable and happy as possible ; to create an atmosphere, and to foster an attitude of mind in college life which shall reflect in as full measure as possible the spirit of Christ. *The Student Movement House* (32, Russell Square, London, W.C.1), founded in 1917 as a memorial to members of the Student Christian Movement who fell in the war, is a place of friendship for students of all nationalities and brings together British and Oriental students in a happy atmosphere of freedom and equality. Though supported and staffed by the Student Christian Movement, it has always maintained a tradition of impartial service, so that non-Christians and Christians alike feel at home there. The membership of the House totals 1,075, of whom 650 are foreign students, including 85 Indians.

THEIR CHIEF NEEDS

Friends.—To those unconnected with the universities it might appear that in college life there was a fellowship in which the foreign student would naturally find his place. Nevertheless it is not easy for him to find or make friends there. Race or colour prejudice is often expressed in subtle or unthinking ways, to which Oriental students are very sensitive, so that they look out for slights and insults, and attribute careless behaviour, brusqueness, and reserve to white superiority. In non-residential universities, where there is little communal life, and students often live at long distances from college, there is a perpetual atmosphere of hurry and unrest, and the British student appears to have no time to talk to foreigners. So the Oriental student, being ignored, withdraws into himself, and becomes still more sensitive to slights, till it becomes really difficult for a British student to penetrate his reserve. Foreign students themselves are emphatic that they do not want to be singled out for special treatment, but only given the same chances as every one else. To see something of English home-life is the great desire of all foreign students ; the way seems hedged about with difficulties ; yet this is quite the biggest thing we can give them. To see a Chinese student who has never before been in an English home playing with children is to realize something of his homesickness and his need. The great difficulty is of course related

to the problem of intermarriage between Eastern and Western peoples. Rightly or wrongly, most people disapprove of such marriages, and for this reason feel that it is not fair either to Eastern young men or to British girls to bring them together in the intimacies of Western home-life. But even if this be granted, there are many homes where this problem would not arise.

Where to live and how to live.—In London the difficulty of getting suitable lodgings is notorious, and certain other university towns are little better. The most respectable lodgings often refuse to take Oriental students, lest British will thereupon stay away. There could be no greater service to them than for a number of average middle-class Christian families, who do not need to do so out of economic necessity, to receive as paying guests students introduced by a recognized agency like the East and West Friendship Committee.

For foreign students the question of recreation and the use of leisure is a further problem. Some are not accustomed to outdoor sports, or maybe they are not encouraged to join in them at the university. The vacation, when British students go home, can be a nightmare of loneliness and aimlessness to a foreign student. Plans for holidays and suggestions for foreign travel are eagerly welcomed, and the best thing that can happen is an invitation to stay in an English home during part of the vacation, or to join a reading party.

There is much general advice of a personal nature that foreign students need. Questions of etiquette in alien social surroundings need explaining; reckless expenditure and debt through ignorance, is not unknown, generally for lack of friendly advice about how to use an allowance. Many are victimized by crooks and bogus agencies of all kinds. These are all phases of the need of friends, perhaps rather older friends, who can understand and explain without hurting sensitive feelings.

Getting the best from Britain.—The enthusiasm with which oriental students attend lectures and concerts shows how keen they are to appreciate the best aspects of British culture. As a people we are bad at showing our best to foreigners, and students often leave without realizing the real treasures of our national life, and sum up our civilization solely in terms of the business and sport with which we are apparently pre-occupied. It is a really missionary work to offer our foreign visitors the best we have to give them. Cultural contacts go far towards relieving the tension of race relations. The students in turn will talk freely about their own cultural heritage. The social

work done through settlements and voluntary societies is of absorbing interest to Orientals concerned about the social progress of their own people, and they will take every opportunity of learning all they can about it.

Many non-Christian students are interested in the religious life of the country. They may be "put off" by what they see of the evils of Western civilization, but many are keen to understand our religious life without committing themselves to any change in their point of view. A few non-Christian students go to the summer Conferences of the Student Christian Movement at Swanwick, where they can study religious life in a friendly and sympathetic atmosphere. But contacts with Church life must be accompanied by friendly social relations with Church members, or the students will carry back with them to their own country a bitter condemnation of Christianity.

Christian students have a special claim upon Church people. They have a right to expect a friendly welcome and real fellowship in the Church—though they do not always find it. In the College Christian Union they take part with other members. Among the Chinese Christians there is a flourishing Christian Union of over twenty years' history. Special services for India, China, and Africa, in which Indians, Chinese, and Africans have participated, have taken place at All Hallows, Lombard Street, where Canon Tatlow, the General Secretary of the Student Christian Movement is Rector. Such services make a peculiar bond between Oriental and British Christian students. Other churches might do the same. Christian foreign students often want experienced help in adjusting their beliefs to new knowledge and new surroundings. Some find their Christian faith severely tested by what they see around them, or by materialistic thought. They need theological help on doctrinal questions and Bible study—but again one must be friends with them before this need becomes apparent. In turn, with their Eastern background they can often interpret Christ in fresh and living ways, and thus help us to an enriched experience through fellowship in the faith.

OUR OPPORTUNITY

Our deepest desire is that our Eastern visitors should see what an Indian once called "the power and love and beauty of Christ." Can they ever see that, except they see Him manifested in the lives of men and women in Christian homes, who seek to

share their best with others, however much it may cost? The Oriental student clings to the belief that Christians, real Christians, must be willing to be friends with him. That hope dies hard. But once it dies, we have destroyed for him "the power and love and beauty of Christ." If we realize this, does it not "stab our spirits broad awake"? We support missions and read World Call Reports, but perhaps the most vital things that some of us might do are left undone. *What can we do?*

Service.—Those who live in university towns can, through East and West Friendship Committees, get to know one or two foreign students who will become friends of the household. Those who live in other towns or in the country can get in touch with the Secretary of the Committee, Annandale, North End Road, Golders Green, London, N.W.11, and offer hospitality to a foreign student either for a weekend or part of a vacation.

Money.—The main work for foreign students in this country is being done by the Student Christian Movement, the East and West Friendship Committee, and through their hostels in London by the Y.M.C.A. and Y.W.C.A.

The Student Christian Movement, as its name implies, is a movement of students, with no permanent membership and no "institutions" to point to except the Student Movement House, and therefore its support is always an anxiety to those who work for it. One foreign student secretary for the men, and a part-time secretary for the women, cannot possibly cope with the work to be done—in London alone there are nearly 3,000 foreign students. Adequately to fulfil its obligations, the Movement needs the services of three whole-time men secretaries (one for London, one for the Midlands, and one for the North) and one whole-time woman—that is, an increased income of £1,500 per annum. Further, for the Student Movement House it needs £500 a year. And for such work an assured income by subscriptions, rather than donations, is wanted.

The East and West Friendship Committee is barely able to support its existing work on the grants made to it by hardly pressed missionary societies. The Committee has long since realized that to fulfil the task for which it was founded it should have at least one additional whole-time secretary for work in the North of England. This would require an assured additional income of £500 per annum.

The Y.M.C.A. and the Y.W.C.A. have an urgent claim upon the generosity of Christian people, if their work for overseas visitors, through their hostels and in other ways, is to be

continued and extended. The Y.M.C.A. proposes to set apart a whole-time Indian Christian secretary, for personal work amongst Indian students particularly, in connection with their Gower Street Hostel, if sufficient financial support can be secured. Remembering what a large proportion of foreign students in this country are Indians, this appointment offers the prospect of valuable work in many directions. To do this the Y.M.C.A. needs a sum of £600 per annum.

Prayer.—"He only thought of souls, and made them think of God" was said of an old French abbé. Those who bear the burden of the loneliness and bitterness of Oriental students need our prayers; we shall pray for those Orientals, whether students or not, who live in our midst; we shall pray with new fervour, insight, and understanding for a truly Christian England; and we shall pray that through the lives of men and women here Christ may be seen and loved by those who take us for His followers.

OTHER ORIENTAL DISPERSIONS

Student migrations have been the subject of careful survey by various Christian bodies. This is not the case with other Oriental migrations. In particular no study has ever been attempted of the responsibilities of the Church of England for the thirteen or fourteen million Indians, Chinese, and Japanese, and other non-Christian peoples who are living in larger or smaller communities outside their own countries.* It will startle many to learn how large are these Oriental dispersions, how complicated and diverse are the problems, political, social, and religious, which they raise, and to what a large extent our Church is already committed to work amongst them.

* This report is largely based on information supplied by the overseas bishops in whose dioceses such dispersions are found, and by the societies working in those dioceses. Anglican work amongst certain dispersions has already been treated with more or less detail in earlier reports or in other sections of this volume. See :

The Call from the Far East :

Chinese and Indians in Singapore, pp. 143-151.

Chinese in Labuan and Sarawak, pp. 155-161.

Japanese in Korea, pp. 131, 132, 136, 137.

Chinese in Japan and Japanese in China, pp. 39-40.

In General, pp. 5, 6, 164, 165.

The Call from Africa :

Indians in South and East Africa, pp. 26, 82, 83.

This volume : Indians, Chinese, and Melanesians in Fiji, pp. 123, 124.

EXTENT AND CHARACTERISTICS OF THE DIFFERENT
DISPERSIONS

The Indian Dispersion is both large and widespread. Statistics given in the Legislative Assembly at Delhi in 1924 show that there were in 1921-22 about 2,100,000 Indians living outside India. Including the Indians in Burma, and Lascars on the ships, the total is certainly over 3,000,000. They are found in twenty-seven British colonies or mandates, half across the world in the tropical West Indies, in the cold north in British Columbia. They are found in Mauritius, in Madagascar, and right down the east coast of Africa, *i.e.* along the track of their oldest and most natural colonizing routes; they have gone East into the Malay States, into Borneo, Australia, the Fiji Islands. The Lascars on British ships number 52,062; Indians thus move in and out of every great port between Britain and the Orient. So large is Indian immigration that in some colonies, *e.g.* Mauritius and British Guiana, it has changed the whole character of the population, is now the predominant element and determines the problem with which the Church must deal. The majority of Indians overseas come from South India and are Tamils or Telugus; considerable numbers of Gujeratis are found in East Africa, as are also Goanese; Sikhs police Shanghai and other foreign settlements in China.

The problems of this dispersion concern all British Christians even more closely than do those of any other dispersion. The Indian emigrant settles, almost without exception, on British territory; as he seeks his rights and privileges as a member of the British Commonwealth, his interests often clash with those of his fellow-subjects, white and coloured, in the land of his adoption; strain between the Government of India and some other dominion or colony is apt to result.

All the larger communities of Indians overseas originated in some system of indentured labour, usually introduced by the white man to save some important industry, for example, the sugar plantations in Natal or British Guiana where the East Indian was introduced in 1838, owing to the shortage of negro labour after emancipation. Sugar also is responsible for Oriental immigration into Queensland, Mauritius, Jamaica, and Trinidad.

The story of Natal is typical of the rise of an "Indian question" elsewhere. The indentured labourer there showed no wish to return home after his indentures were over. He settled down as a market gardener, a fruit merchant, or a small

trader ; certain industries slipped into his hands ; some members of the community grew wealthy, their interests as well as those of the poorer Indians clashed with those of the white community, and the " Indian question " in South Africa began to embarrass the statesmen of Britain and to embitter the relations between South Africa and India.

The Chinese Dispersion is numerically larger than any other Oriental dispersion, and, according to the Chinese Ministry of Foreign Affairs, numbers 9,634,000. The Chinese have penetrated to almost every country in the world outside of Central Europe, every large island of the Pacific has at least a few of them, and most of the Latin American Republics ; there are many thousands in Peru. The larger masses are found in the U.S.A. (61,639) and Canada ; and in South East Asia, in French China (1,030,000), and Siam (50,000), in the Dutch East Indies (1,835,000), and in the Philippines (64,000), and Rangoon. In Labuan and Sarawak and in the Malay States they are in process of becoming the predominant element in the population. They are settled in small colonies in India ; there are 5,000 in Calcutta. They have moved steadily outwards till they are found in Mauritius, Madagascar, and South Africa (there are 5,000 in the diocese of Grahamstown) ; they add an exotic element to the West Indies, in British Guiana, in Jamaica and Trinidad. There are 20,086 in Australia and 96,000 in Russia, including Siberia.

Except for Chinese students, the Chinese exodus had an economic origin ; usually it was, as in Canada, Trinidad, South Africa and Carpentaria, a response to a labour demand on the part of white men in lands where they were developing industrial enterprises under an indentured system or otherwise. In view of the strong Chinese feeling to-day on the subject of Exclusion laws in white countries, it is interesting to note that all the early complications between East and West in connection with Oriental immigration were due, not to Western nations excluding the Oriental, but to Eastern powers forbidding exodus of their own people. The beginning once made, the Chinese went on emigrating in hope of gain till into their hands have passed various trades and occupations, market-gardening in Australia, laundry work wherever they appear, domestic service in the Malay States, and so forth. Soon there appears a regular colony of Chinese ; some acquire wealth and influence and share in Government and administration. In Malaya the Chinese immigrant, according to a recent article in the *Times*, is looked

on as "the most important and useful group. He is law-abiding, ubiquitous, and indefatigable. His working hours, whatever his trade or profession, seem limited only by his physical strength. It is not easy to imagine what British Malaya would be without the Chinese."

Everywhere the Chinese obtain the same testimony as to their virtues. Everywhere also they take with them their characteristic vices of opium smoking and gambling. It is the Southern Chinese in the main who "colonize"; their dispersion is chiefly from Fukien, Canton, and the Hainan Islands. In the last year or two a new cause of emigration operated: the Chinese have been fleeing from Civil War in China in pursuit of safety and peace to Manchuria and elsewhere. Shiploads of refugees are appearing in Labuan and Sarawak. In 1926 alone 348,600 Chinese immigrants entered British Malaya: of these no less than 228,285 have remained there.*

The Japanese Dispersion.—The Japanese "colonize" almost as much as do the Chinese in proportion to the population of their country; in 1926, according to the Japanese Foreign Department, their dispersion amounted to 640,015, apart from those in Japan's colonial possessions. But Japan is not only an emigrating nation but a colonial power; by 1926 there were in leased territories in China and in the Pacific islands mandated to Japan nearly 200,000 Japanese, not to speak of at least 150,000 Japanese in Formosa and over 400,000 in Korea. This brings the numbers of the Japanese abroad up to 1,300,000.

Economic causes took the Japanese into the U.S.A. and Canada in early days, and take large numbers of them to-day into Latin America. There are 11,786 Japanese in Peru. In the State of Sao Paulo in Brazil on the coffee plantations there is a rapidly increasing colony of Japanese already numbering 70,000. Both the Brazilian and Japanese Governments are encouraging Japanese immigration to Brazil on a large scale, and the Japanese look forward to becoming Brazilian citizens. Christian work amongst them is carried on by the American Episcopal Church. There are 158,412 Japanese in North America, mostly on the Pacific Coast; and there are 127,981 in the cosmopolitan island of Hawaii.

Other migrating peoples, whose dispersions are widespread but not so large, are the Javanese, the Malays, and the Arabs. South Sea Islanders, Melanesians,† etc., migrate to other islands.

* *Monthly Migration Record*, January 1928, p. 20.

† See under *The Islands of the Southern Pacific*, p. 123.

Two important dispersions are the Syrians and the Armenians, but of these we shall say little as they are almost entirely Christian and our subject is non-Christian migrations.

The British West Indian, himself the result of a slave migration from Africa, is to-day emigrating * in considerable numbers from the West Indian Islands to the mainland.

The Call of Oriental dispersions to the Church differs, of course, in no essential from the Call from any other section of a needy world. Men and women of the dispersions need Christ, and the Church is pledged to give them the knowledge of His salvation. But work amongst them presents certain peculiar opportunities and peculiar difficulties which justify appeal on their behalf.

Problems of racial and industrial relationship.—The success of missions is closely related to the attitude of the Church on questions of race. Those who proclaim Christ's message must secure that the social, national and racial relationships in the midst of which their work is done, express the Spirit of Christ. It is a serious handicap to the missionary if the non-Christian people amongst whom he labours feel that the relation of so-called Christian countries to themselves is morally unsound. This holds good wherever two races, Christian and non-Christian, are in contact. But wherever Oriental migrations are in question the situation for the missionary is the result of the contact not of two peoples but it may be of five or six. Causes of social, political, and economic friction are multiplied and aggravated. The problem of Oriental immigration into countries occupied by peoples of European origin, at the end of the first quarter of the twentieth century, threatened to become as serious as the problem of the importation of African slaves into these same countries a century earlier. In 1924 the relations between Japan and the United States were strained almost to breaking point as the result of the latter's Exclusion legislation. This legislation, and the anti-Japanese agitation in California, had an unfavourable reaction on American missionary work amongst Japanese.

A parallel though less acute situation was found in Western Canada with its 78,000 Chinese, Japanese, and East Indians. Here the Christian Church is hampered in its work by the psychological effects of Canadian restrictions on the right of entry of all these three Oriental peoples, as also by the practical difficulty that educated Orientals of a second generation, the

* But see under *The West Indies*, pp. 73 and 80.

"Canadian born," find in getting any opportunity of entering or rising in professions and by other grievances.*

The problems of Oriental dispersions in British Dominions in temperate zones are complicated, but far more complicated are those in the Tropics, *e.g.* in East and South Africa and Fiji. Here you get not only the clash of the economic interests of the white race and the various dispersions, but the clash of each with the interests of the indigenous population; while both equity and the declared policy of the Colonial Office demand that the welfare and development of the native people should be considered before those of any dispersion, European or Oriental. The problems of the African-Indian-White man triangle in South Africa and Kenya Colony are amongst the most delicate which British statesmen or missionaries face in any part of the world. The Race question is there and everywhere complicated by industrial and social questions producing that sense of grievance on the part of Eastern immigrants which is an almost constant factor in the situation. This sense of grievance arises from many different causes—bad housing conditions in the locations set apart for indentured labourers as formerly in Fiji; forced recruiting, or the recruiting of those who do not understand their contract, as sometimes in the South Seas; restrictions on freedom to pass from one district to another, as in South Africa; refusal of repatriation when desired; forced repatriation when undesired; restrictions on the immigration of women, as earlier in Fiji; denial of vote or political representation or right to acquire land; refusal of educational rights for children; segregation in particular areas and colour-bar restrictions to higher forms of work, as recently threatened in South Africa—and so forth.

All these things in different areas and at different times have produced a rankling sense of injustice. It is not within the province of this report to investigate the alleged wrongs of any particular dispersion. Two things only we would stress. First, the historic fact that the Oriental immigrant usually left his native land at the invitation of the white man, for the economic benefit of the latter. This should make all white Christians feel peculiar responsibility for the welfare of Oriental dispersions. Secondly, that any sense of injustice undoubtedly creates an atmosphere most unfavourable to the Christian

* See *Oriental Missions in British Columbia*, by N. Lascelles Ward, almost the only study extant of Christian work amongst dispersions in a given land. Pp. 47, 52.

message. The demand in 1924 that all Chinese in British Columbia should register as immigrants gave an undoubted setback to missionary work amongst the Chinese there; the Sikhs in British Columbia, ever since the exclusion of their countrymen, have actually banded together by a vow to resist every evangelizing effort.

All the greater has been the favourable effect on missions when the Christian Church has been forward to call attention to the grievances of Eastern immigrants and has taken definite steps to safeguard their reasonable rights as well as those of the indigenous people. The securing of the Hertzog-Habibullah Agreement in South Africa through the efforts of C. F. Andrews and Gandhi, backed by the Church and by the united prayers of Christians, Hindus and Moslems, was a marked instance of the way in which spiritual forces can be brought to bear upon a critical and complicated political situation. Another instance is the Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America. This Commission since 1914 through visits to the Orient, through the education of Church members, through articles in the Press, and memorials to Congress, has done much to ease the strain between the United States and Japan, particularly during the crisis which arose over the Exclusion laws in 1925.

It is significant that the Jerusalem Meeting* recognized in its findings the duty of the Church to study to secure a Christian solution of the problems of *Migration and Colonization* and *Contract Labour*, especially imported labour. The inter-racial problems raised by Oriental dispersions are the touchstone of the sincerity of the Church's belief in the fatherhood of God and the brotherhood of man, and therefore in the claim of Christ to rule in race relationships.

Certain moral problems.—Any large body of men separated from their home traditions and their womenkind for years together are exposed to peculiar temptations. In the mine compounds of Johannesburg, amongst the Oriental indentured labourers in Fiji, and amongst the dispersions generally, certain vices and evils have tended to appear, which are due to the small minority of womenfolk in the migration. Prostitution and the traffic in women and girls are apt to be stimulated. In 1925, out of 50,000 Chinese in Canada there were less than 2,500 women and girls. The Government of India attaches

* See Vol. IV of *Complete Report of the Enlarged Meeting of the International Missionary Council at Jerusalem*.

great importance to increasing the number of women amongst Indian migrants, and requires that not more than one in five of assisted emigrants to Ceylon and Malaya may be single men or men without their wives. In Ceylon the numbers of adult men and adult women are now about the same, and in Rangoon and Malaya matters are improving.

New mixed races begin to appear in certain areas ; Indians intermarry with Zulus, Chinese with negroes, Chinese and Japanese with Peruvians of mixed Spanish and Indian blood, and every such mixture brings its own social and moral difficulties.

Dispersions undoubtedly play a part in the illicit drug traffic and to some extent in the traffic in women and girls. Some of the chief distributing centres of the trade in cocaine and other dangerous drugs are said to be found amongst the Chinese in Singapore and London. In the Malay States and Labuan and Sarawak * the legalized sale of opium is designed to meet the habits and demands of the Chinese community. The considerable revenue derived by the Government from that sale militates against effort for the suppression of the international opium traffic. The moral standards of an immigrant community react for good or evil on indigenous populations or other immigrant communities. Just as the British immigration has in certain areas introduced Western alcoholic drinks and Western diseases which have decimated the population, so it is with other dispersions. Chinese opium dens and gambling saloons are not always used by the Chinese alone.

Problems of Missionary policy.—The work of the Church amongst the homogeneous masses of non-Christians in China, in India and in Japan is difficult, but in work amongst dispersions the difficulties are multiplied. Dispersions are often scattered in small isolated groups over a large area. The Indians in Uganda and Kenya are for the most part small traders, railway workers and clerks ; a missionary to them would have to itinerate like a Bush parson in Australia. Again, dispersions are rarely homogeneous. The Indian community in any given Colony is often drawn from several language areas of India, from different castes, and different races and traditions. In Trinidad, for example, the Indian community of 121,420 consists of 88,300 Hindus, 17,698 Moslems, and 574 Parsees, besides Christians ; they speak Hindi, Gujerati, and several other languages, while the Chinese add Buddhism and Confucianism and Taoism to

* " Far Eastern Opium Monopolies," by W. H. G. Aspland, F.R.C.S. Article in *The East and the West*, April, 1925, pp. 165-171.

the religions of the diocese. It is, moreover, rare to find but one dispersion in a given colony. Indians and Chinese are almost always found side by side, and Labuan and Sarawak has in its immigrant population, besides the dominant Chinese element, Indians, Malays, Japanese, and Javanese.

A missionary in India usually does his major work with one religion or sect, and rarely has to learn more than two languages : even so, many years must elapse before he can become adequately equipped. Consider the difficulties of a Bishop in whose diocese are found, besides the indigenous peoples, several distinct races from overseas professing between them all the great non-Christian religions, each with numerous castes or sects, and expressing their beliefs in a score of different languages. The Bishop has perhaps two workers whom he can set aside for work amongst the dispersions. Such is the problem which the Bishops of Rangoon and Singapore are facing, the former with a million non-Christian people in his diocese apart from the Burmans and Karens, the other with at least three million Indians and Chinese apart from the Malays. In Singapore, amongst the Chinese alone, the S.P.G. has to carry on services in six different languages, and each Sunday has one Hok-kien service, one Cantonese, one Foochow, one Hingwha, and one Straits Chinese. At the latter service, Malay and English are used on alternate Sundays. Missionaries to the dispersions tend to be Jacks-of-all-trades, with their usual disabilities.

The student of missionary policy will suggest to such a Bishop that he should give up all idea of using British workers and send to China for Chinese workers and to India for Indian clergy ; moreover, that the Church in China and India should be induced to regard his diocese as a mission-field where they must work amongst their own people overseas. This policy is adopted wherever possible. Tamil priests are sent by the Church in India to the Tamil dispersion in Burma and Singapore. The Church in China, the Cheng Hua Sheng Kung Hui, is by interchange of visits and by missions of help showing its consciousness of responsibility for the Chinese dispersion in the Philippines, the Malay Straits, Borneo, etc.* But the practical possibilities of such action are limited by language and other considerations ; migrations move from one country to another in complete disregard of ecclesiastical boundaries and missionary comity. In Borneo, for example, the Chinese immigrants are almost all Hakka-speaking, but no Anglican mission is at work in the

* *The Call from the Far East*, pp. 40, 41, 54.

Hakka-speaking districts of China, and thus no Hakka-speaking priest can be called from China to work in Labuan and Sarawak.

Other Churches than our own are doing good work among dispersions, *e.g.* the American Methodist Episcopal Church amongst the Chinese in Malaya, the English Wesleyans in British Guiana, the United Free Church of Scotland amongst the Indians in Jamaica, the Australian Methodists amongst the Indians in Fiji. Missionary comity may bring about division of territory, *e.g.* the Wesleyans work among the Indians in the south of the island of Labasa in Fiji, the Anglicans in the north. But it is a tragedy that several religious bodies should be working amongst comparatively small groups of Indians or Chinese, and the disaster of our divisions in the mission-field becomes the more apparent when language considerations, as is only too likely, make it impossible for any one of the bodies concerned to draw for workers on its own mission-field in India or China.* Re-union is a vital question to workers amongst dispersions.

Church work among dispersions varies according to whether they are permanent or temporary; some migrations are seasonal, *e.g.* coolie labour in the rice-fields of Burmah and the tea plantations of Ceylon. Other migrations return home after they have fulfilled their contracts; the Chinese in the South African gold mines have been replaced by African labour; but where a migration has once entered, there it usually elects to remain, the Frankenstein monster of the white man's economic creation; and after several decades an entirely new set of problems appears. The children and grandchildren of the original immigrants lose touch with their parents' homeland and forget its language, attend the schools of their adopted land and wish to be regarded as its citizens. Their psychology alters, and the approach of the Church to the "Straits born" Chinese or the "Canadian born" Japanese and Chinese must take account of new factors. But the stream of immigration continues, and the Oriental missions in British Columbia, for example, must deal with three different mentalities—Old China and Young China from China, and Young China born in Canada—each with their own prejudices and preconceptions.

Problems of Church relationship.—The Christian missionary working among a great race in its homeland hopes that his work will be consummated by the development of a national Church, the Church of China, the Church of Uganda. Amongst

* "Chinese Diaspora: the Chinese Church in Malaya," by A. S. Moore, *International Review of Missions*, January 1927, pp. 103-108.

the dispersions this great hope is absent ; in Borneo and Singapore, for example, the largest work of our Church lies amongst the Chinese ; such work will obviously never develop into a national Church, and for the reasons given above cannot always effectively be linked with the Church in China.

But the Anglican Church, where it is called to labour amongst dispersions, can attempt a task more difficult but even nobler than the upbuilding of a national Church, namely, the overcoming of race prejudice and the development of a truly Catholic Church. The Bishop of Singapore has in his diocese, about 1,700,000 Malays, 500,000 Indians, and 1,500,000 Chinese, 18,000 Siamese, 6,000 Japanese, 4,000 Arabs, and 27,599 Europeans and Eurasians. Language considerations, it is true, necessitate separate services for separate races, but nevertheless the Church in the diocese finds room for all these races. "The conditions," writes the Bishop, "which create such a tremendous problem also constitute a glorious opportunity. Is there any other diocese in the world which contains the material for building up such a magnificently catholic Church ?" The Bishops of Rangoon and British Guiana would certainly claim that their opportunity is as great.

In British Guiana, the work amongst the various communities is deliberately centred in the parish, not the mission. The Bishop writes, "It is very necessary to guard against segregation of East Indian Christians from the parish church. The ideal is carefully guarded of one altar at which all, English, Chinese, black and coloured, aboriginal Indian, Portuguese and East Indian meet to receive the one Bread, the one Cup."

The hope of a truly catholic Church is perhaps the greatest incentive to work amongst these mixed dispersions. But there are other encouragements despite extraordinary difficulties.

The dispersions are as a rule accessible.—Even where little has been done amongst immigrant Indians or Chinese the proportion of Christians to the whole community is usually larger than in their homelands. In British Guiana the Chinese community are all Christians to-day. The Bishop of Jamaica reports of both Indians and Chinese in his diocese, "Many after being here for a few years adopt the Christian faith."

Away from the influence of the tradition and customs of the homeland the immigrant sits light to the claims of his own religion and looks more easily at the claims of Christ, always provided he is reached before he is hardened by the impact of

secular civilization. In Rangoon both Indians and Chinese are increasingly ready to discuss religious questions, and there is growing respect for the Christian religion on all sides, but men of all races are largely absorbed in getting money ; gambling, whether on the race-course or in less legitimate ways, is a most formidable opponent of religion. The Chinese in Malaya often lose their hold of a definite faith. An old Chinese philosopher once said, "The Straits-born Chinese believe in the Virgin Mary, the prophet Mohammed, and all the ghosts of Singapore." In Natal the Hindus do not keep up caste or practise restrictions of food ; the second generation either cannot or will not tell to what caste their forefathers belonged.

Intellectually and socially too, the men and women of the dispersions tend to throw off the restrictions of the homeland. Women are freer. Chinese women students reached England from British Guiana and Malaya before ever they came from China. The emigrant Indian has done much to free the out-castes, especially in South India, from their desperate poverty and the thralldom of the landowner. He returns home accustomed to freedom and better conditions and with plenty of money ; he also helps his relatives to independence by sending money from abroad.

The dispersions welcome education.—The mentality of the men and women of the dispersions makes the work of the Church in education of peculiar importance amongst them at every stage. The newly arrived soon awaken to the need of education for their children. In Zululand the Indians are ready and willing to build schools themselves if the missions will provide Christian teachers. In Mauritius large sections of the Indian community (by far the biggest element in the population) are almost untouched ; work amongst them is carried on through catechist teachers trained in St. Paul's College. Each school is a centre of evangelism ; the Bishop states that 2,000 non-Christian Indians attend services weekly, and his main plea is for more scholarships to train teachers. Schools are the pioneer agency of the work in Fiji amongst both Indians and Chinese.

Schools for the children of the dispersions are usually full. Where there is a conscience clause it is reported that only rarely are even Moslem children withdrawn from Christian teaching. When a dispersion has settled down and the second and third generation have developed a new mentality, it is through educational work that the Church helps to fit the younger generation to serve their adopted land. The Church in British Columbia

does great service to younger Japanese and Chinese children through kindergartens ; to older children attending State schools, through lessons in English to bring them into touch with things Canadian or in other ways.

Dispersions are a force for or against Christianity.—They exercise a religious influence both negative and positive. Returned immigrants, like returned students, spread their impressions of Christianity in their homeland. The presence of a large community untouched by the Christian message, and neglected by the Church in the midst of an indigenous people which the Church is seeking to evangelize, is a handicap to the missionary ; in South Africa the Moslem immigration is actually gaining converts from Christian as well as pagan Africans. But a strong Christian community in a dispersion can do powerful missionary work amongst non-Christians of their own and other races. Work amongst a dispersion has often proved a base from which work can be carried into the homeland of the immigrant. While China was still almost closed in the early nineteenth century, the London Missionary Society and American missions, including the American Episcopal Church, used Singapore, Malacca, and Batavia for educational work amongst the Chinese, and for language and translation work which proved invaluable when they were able to enter China itself. In the same way the dispersions in British Columbia should to-day prove a base where Chinese and Japanese missionaries may be found and trained for work in China and Japan.

The dispersions produce leaders.—In Natal, the Malay States and Borneo, Indians and Chinese not only make fortunes in business but rise to important positions in the community. In Burmah a Chinese was recently Minister of Education ; another is at the present time the Minister in charge of forests, drawing a salary of £2,500, while Indians are found in important positions from judges of the High Court downwards. The circumstances of the immigrants tend to develop qualities of leadership ; of the Nationalist leaders in China, Sun Yat Sen was educated in Hong Kong, Eugene Chen in the West Indies. The dispersions will in like manner produce leaders in the Church, and indeed have already done so.

DEMANDS OF WORK AMONGST ORIENTAL DISPERSIONS

Faced by these serious problems, encouraged by these great opportunities, what is the Church of England doing ? The

Church has not neglected the dispersions ; it has indeed in many places shown itself sensitive to their welfare. The Dominion Churches have accepted their responsibilities for "the stranger within their gates." The Missionary Society of the Canadian Church carries most of the burden of mission work amongst Orientals in British Columbia and other provinces and spends about £5,600 per annum on these missions ; the Australian Board of Missions and the Australian C.M.S. have included work for Orientals in Australia in their programme. Various dioceses in the province of South Africa are appointing workers amongst Indians. The Missionary Societies of the Church of England and the various Diocesan Associations are helping the Dominion Churches with men and money for their task, and are carrying on work amongst Oriental dispersions outside the Dominions, *e.g.* in Mauritius, the West Indies, and Fiji.

Only two or three dioceses confess that "Nothing is being done," but these, unfortunately, include Kenya Colony, Uganda, and Zanzibar with their important Indian communities ; in most dioceses, however, at least something has been attempted. In the West Indies, in Singapore, Rangoon and Borneo, large schemes of missionary work have been developed. Almost every report, however, makes confession of failure to seize a favourable opportunity in these fields where the diversity of the work necessitates more than usually adequate staffing. The demands made on the Church as a whole by this section of the report are great.

The brief statements given below present the needs of the different fields as far as they can be ascertained. But to sum up the whole demand is impossible. This is partly because Church work amongst dispersions, sometimes through lack of means and sometimes by deliberate policy, is usually so mingled with other work in the diocese as to make its special needs difficult to state. But if the S.P.G., for example, is to meet its important responsibilities amongst the dispersions in the Province of the West Indies, in South Africa, in Mauritius, and in Rangoon, Singapore, and Labuan and Sarawak ; or if the C.M.S. and the U.M.C.A. are to develop the work so much needed amongst the dispersions in East and Central Africa, these societies will, it is clear, need a wide margin of support in men, women and money.

It is not for the sake of the dispersions alone that these demands must be met. Here amongst these dispersions lie the areas of the greatest inter-racial difficulty and confusion ; here is the great chance of the Church to assert the claims of its Lord

on the thoughts and hearts of Christians in the matter of race relationships. "The missionary enterprise itself, as an instrument of God for bringing into being among all races the Church of Christ, has it in its power to be the most creative force working for world-wide inter-racial unity." This is always gloriously true, but never more so than when the missionary enterprise is carried on amongst the dispersions of Oriental peoples in the British Commonwealth.

APPENDIX

THE DISPERSIONS AND SOME OF THEIR NEEDS

1. Those wishing to make offers of service or money towards the work of the Church amongst any particular dispersion will find below to what society or agency they should make their offer. Gifts intended for any particular dispersion should be ear-marked.

2. *Socs.* = Societies. *O.M.* = Other Missions, *i.e.* non-Anglican Missions.

The heading *Societies* covers recognized missionary societies of the Church of England which are sending agents into, or giving grants to, the diocese. It also covers Diocesan Associations, and Boards of Missions of the diocese concerned.

3. The population statistics given are taken from the latest available figures supplied by the official publications of Governments, or by Bishops, or by missionary societies.

4. The statements as to missionary work being done relate only to Anglican work unless otherwise stated; they are the best available, but cannot be guaranteed as complete.

5. These paragraphs deal only with areas where the Church of England is, or clearly should be, working amongst dispersions. We omit certain other areas where missionary work is being carried on amongst dispersions by other communions, or by the American Episcopal Church.

CANADA

(Mainly British Columbia)

Chinese, 58,000. East Indians, 910. Japanese, 19,885.

Dioceses of British Columbia, New Westminster, Caledonia, Kootenay, Cariboo.—Chinese, 38,000. Japanese, 18,087.

Japanese, 5 Mission Stations. *Chinese*, 4 Mission Stations. Schools and Kindergartens, Hostels for boys and girls, Sunday Schools and other Evangelistic Work. Night Schools. All work carried on by "The Provincial Board of Missions to Orientals in British Columbia" under the Missionary Society of the Church in Canada. *Socs.* giving grants, S.P.G. British Columbia and Yukon Aid Society.

POLYNESIA

Diocese of Polynesia.—In Fiji, Indians, 60,000 (in section of Suva assigned to Anglicans, 10,000). Chinese, 910. Small community of Melaneseans.

Indians.—Schools: Boys at Labasa, Girls at Nasea. Weekly clinics for Indian women and children Evangelistic work. *Chinese.*—School with a Chinese Teacher and Evangelist. *Melanesians.*—A Priest and school. *Suva.*—1 Priest, 1 layman, 3 Melanesian catechists. *Needs.*—A fully qualified teacher. Chinese school. Trained teachers from Melanesia. *Socs.*—New Zealand Board of Missions, S.P.G., S.P.C.K. *O.M.*—Australian Methodists among Indians.

AUSTRALIA

Total Oriental Immigrant Population.—Chinese, 17,157. Indians, 2,881. Japanese, 3,752. Polynesian, 2,389.

Diocese of Brisbane.—Chinese, 1,200. Indians, 300. Japanese, 700.

Buildings for Church purposes; a Chinese catechist working among Chinese in Brisbane. Opportunities for expansion offering. *Socs.*—Australian Board of Missions, Australian C.M.S., Brisbane Aux. Assn.

Diocese of Carpentaria.—Chinese, 800. Japanese, 600. Malays, 100. Papuans, 400.

A Deaconess among the Chinese and a Japanese Catechist among the Japanese. *Socs.*—Australian Board of Missions, Carpentarian Assn. *O.M.*—Roman Catholics.

The Provinces of Victoria and New South Wales.—Chinese, 3,400. Indians, 558. Japanese, 74. Syrians, 583.

Chinese Priest works in Melbourne. Opportunities in N.S.W. gradually shifting from Sydney to smaller settlements. *Socs.*—Australian Board of Missions, Australian C.M.S. *O.M.*—Presbyterians amongst Chinese in Victoria.

THE FAR EAST

Diocese of Singapore.—Chinese, 1,500,000. Indians, 500,000. Japanese, 6,000. Smaller bodies of Javanese and Arabs.

A staff of 12 Asiatic Priests. Active work. Large C.E.Z.M.S. Chinese Girls' School. *Needs.*—3 English Priests for specialized work; Theological College; 4 Tamil and 4 Chinese Priests; 1 Kindergarten teacher for C.E.Z.M.S. Chinese Girls' School. *Socs.*—S.P.G., S.P.C.K., C.E.Z.M.S., Singapore Aux. Dio. Assn. *O.M.*—Roman Catholics, American Episcopal Methodists.

Diocese of Labuan and Sarawak.—Chinese, about 150,000. Japanese, 400. Indians, a few thousands.

Chinese, work is vigorous and growing. 7 chief centres, 2 large schools, and many small ones. Small Theological School. *Indians.*—1 Indian Priest. *Needs.*—£2,000 for support of Asiatic ministry. *Socs.*—S.P.G., S.P.C.K., Borneo Mission Assn. *O.M.*—American Episcopal Methodists.

INDIA, BURMA, AND CEYLON

Diocese of Rangoon.—Chinese, 150,000. Indians, 856,000.

Indians.—St. Gabriel's Mission, Rangoon, Railway and other missionaries. *Chinese.*—St. Augustine's Mission, Moulmein; St. Aidan's School. *Needs.*—A Priest (perhaps an Archdeacon) to organize Asiatic work. Chinese Evangelist for Rangoon (£100 p.a.), ultimately a church, school and hostel. Another Indian worker. *Socs.*—S.P.G., S.P.C.K., Rangoon Dio. Assn. *O.M.*—Roman Catholics and American Baptists.

Diocese of Calcutta.—Chinese, 5,000. Japanese, 170.

Chinese in Calcutta City. School in connection with the "Old Church" in which half the pupils are Chinese; Chinese Catechist. Plans for opening Chinese clubs and dispensary. No funds required. *Socs.*—C.M.S. *O.M.*—Roman Catholics.

Other Indian Dioceses.—Small groups of Chinese and Japanese are also to be found in the cities of Bombay, Karachi, Madras and Delhi and elsewhere.

Diocese of Colombo.—Indians, 750,000.

Mission to Tamil Coolies. *Soc.*—C.M.S. *O.M.*—Roman Catholics.

AFRICA

Diocese of Mauritius.—Indians, 264,387. Chinese, about 3,000. Europeans, Africans, Arabs, Malagasy, and Mixed, 104,216.

Pastoral and Evangelistic work increasing; 19 mission schools with about 4,000 children; 2 orphanages; 3 dispensaries; St. Paul's Clergy School (15 students) supplies catechists, teachers, some ordained later; 2,000 Indians attending evangelistic services weekly; 16 Indian priests. *Needs.*—Priests, either Indian or with local knowledge; scholarships for the training of Indian priests; one doctor to develop dispensaries; hospital for Indian coolies; extension of education. *Socs.*—S.P.G., S.P.C.K., Mauritius Dio. Assn. *O.M.*—Roman Catholics for Christian congregations.

Diocese of Mombasa.—Indians, 22,822. Arabs, 4,752.

Diocese of Uganda and Upper Nile.—Asiatics, mostly Indians, 11,613.

No direct work in either of these dioceses; friendly relations maintained by the C.M.S. Hospital at Mengo, Uganda. *Soc.*—C.M.S. *O.M.*—Roman Catholic, limited to Goanese.

Dioceses of Northern Rhodesia, Nyasaland, and Masasi.—Indians, about 500.

No direct work at present. *Soc.*—U.M.C.A.

Dioceses of Zanzibar and Central Tanganyika.—Indians, 22,252. Small community of Goanese.

Direct work very small. *Soc.*—U.M.C.A. and C.M.S. *O.M.*—Roman Catholics, work limited to Goanese.

Diocese of Grahamstown.—Chinese, 5,000 (chiefly in Port Elizabeth).

Priest takes regular services; school under the Sisters of the Community of the Resurrection. *Needs.*—Stipends, Priest and workers. Funds for buildings and church. *Socs.*—S.P.G., S.P.C.K., Grahamstown Assn. *O.M.*—Roman Catholics.

Dioceses of Cape Town, George, Grahamstown, St. John's Kaffraria and Kimberley.—Indians, 6,498.

Socs.—S.P.G., Dio. Assns.

Dioceses of Natal and Zululand.—Indians, 141,336. Chinese, 150. Other races, 200.

In the Diocese of Natal pastoral work among Indian Christians. St. Aidan's Hospital, Girls' School, and Girls' Home. *Needs.*—Two Indian Priests for evangelistic work. *Socs.*—S.P.G., S.P.C.K., Natal Mission Assn. *O.M.*—Roman Catholics, Wesleyans, and Baptists.

In the Diocese of Zululand a beginning being made with schools. *Needs.*—One experienced Indian priest; 2 Evangelists; Christian teachers for schools; £250 p.a. for stipends; £100 p.a. for 4 years for school buildings. *Socs.*—S.P.G., S.P.C.K., Zululand Mission.

Diocese of Johannesburg.—Indians, 13,405. Chinese, and representatives of a few other Eastern nations in small numbers.

An Indian clergyman appointed in 1927, and vigorous plans are being made. *Needs.*—Funds for Church Schools, Hospital, and stipends. *Socs.*—S.P.G., S.P.C.K., Transvaal Missions. *O.M.*—Roman Catholics.

WEST INDIES

Diocese of Jamaica.—Total population under one million. East Indians, 17,645. Chinese, 3,696. Other races, 3,693.

Special missions to East Indians and Chinese. *Needs.*—1 Chinese priest; Finance for dispersions work. *O.M.*—Indians, United Free Church of Scotland; Chinese, Roman Catholics.

Diocese of Guiana (British Guiana).—Indians, 125,000. Chinese, 3,000.

Central mission in George Town; chapel, hostel for students training for parish and teaching work; 10 catechists at work in villages. *Needs.*—5 priests (support secured). All will help with dispersions, one especially with Chinese and negroes. *Socs.*—Diocesan Board of Missions, S.P.G. *O.M.*—Wesleyan Methodist Missionary Society.

Diocese of Trinidad.—East Indians, 121,420. Chinese, 1,334. Syrians, 108.

Anglican work since 1860. *Needs.*—Men and money. *Socs.*—S.P.G., S.P.C.K. *O.M.*—Roman Catholics and Canadian Presbyterians.

GREAT BRITAIN

Lascars on British Ships, 52,062.

Asiatic Home in London and Glasgow. Lascar Institute at Birkenhead under charge of a Burmese Christian. *Socs.*—Mersey Mission. Missions to Seamen. *O.M.*—London City Mission (London Docks and Tilbury). Wesleyan Methodist Missionary Society (London Docks).

THE CALL FROM THE PROVINCE OF THE WEST INDIES

WE pass from the study of Oriental dispersions to a study of the Ecclesiastical Province of the West Indies. The present population of the West Indies is the result of successive waves of migration—white, black, yellow and brown; the original inhabitants of the islands have practically disappeared. Our chief concern is one community—the British West Indians of African, or mixed African and European descent. They are the descendants of a forced dispersion, a slave migration from Africa, for which our nation was largely responsible. The problems before our Church in the West Indies to-day are the result of this old wrong done to the black race by the white.

The Province of the West Indies,* with its eight dioceses, embraces some of the oldest possessions of the British Crown, possessions which have truly been the foundation of our Empire. The term *British West Indies*, however, is not, as in *British India*, a political term signifying unified governmental administration. Not all the dioceses in the Province are island dioceses: there are the continental dioceses of Guiana and British Honduras. The former, comprising British, French and Dutch Guiana, occupies a section of the north-eastern mainland of South America. The diocese of Honduras has its cathedral seat in Belize in the colony of British Honduras on the east coast of Central America, and extends from the Atlantic to the Pacific, embracing practically the whole of Central America. With the recent invasion of the oil-fields of Curaçoa and Venezuela by our own people, the work of the diocese of Trinidad extends to these parts; and present indications are that within the next decade it will extend from the island of Tobago in the Atlantic across Venezuela and Colombia, to the Pacific Ocean. Thus the Province has jurisdiction over much of the American Continent between the Equator and the twenty-seventh degree of North Latitude—no insignificant portion of the New World.

* For certain sides of West Indian life, see *The Call from Our Own People Overseas*, "The Province of the West Indies," pp. 138-141.

The West Indian Archipelago proper—of which the British possessions are but a part—extends in crescent fashion from the peninsular state of Florida to the north coast of South America. Apparently the islands are tops of a vast mountain range submerged by some of the violent cataclysms of nature which are yet common in these parts. They are islands of entrancing beauty, in the main volcanic and mountainous, and many are extremely fertile. The British West Indies include hundreds of islands, varying in size from mere rocks to the island of Jamaica with an area of about 4,350 square miles, and a population of nearly 900,000.

The British West Indies, though warm, are distinctly cooler than other British Colonies in tropical latitudes, and Europeans can enjoy good health in the islands.

The islands were secured by Britain in a variety of ways which have greatly influenced the language, manners, and customs of the people, and have caused certain of the difficulties of Church work in the Province. Of the total population of approximately two and a quarter millions, one-third of those who profess Christianity are members of our Church. Though a French and Spanish patois and other languages are spoken in many of the islands, English is the official language and is generally spoken and understood by all.

THE PEOPLES WITHIN THE PROVINCE

Aborigines.—Peopled originally by different aboriginal races of so-called “Indians,” the British West Indies are now a mosaic of peoples of varied hues and different races, who have dispossessed the original inhabitants. These were mostly Caribs, and seem to have been of two types. In the northern islands was a type genial, mild, and docile; while the southern islands were inhabited by the fiercer cannibal tribes. Having proved either intractable or incapable of the arduous labour exacted by their Spanish and French conquerors, they were often ruthlessly exterminated, and were replaced by African negroes. In the islands, very small colonies of aborigines are still to be found in St. Vincent and Dominica, but in Guiana and the diocese of Honduras they form a goodly element of the population. In some areas they were greatly intermixed with the Negroes, and in some parts numbers of the coloured people show signs of aboriginal blood.

Negroes.—The reign of Queen Elizabeth marked the rise of

Britain as a sea-power, and for two and a half centuries after the Spanish Armada the West Coast of Africa was "cupped" for regular supplies of black labour for the American plantations, including the West Indies. It is not necessary to dilate on the Slave Trade, slavery in the West Indies, and the horrors of the Middle Passage. But the following facts must be borne in mind : that the Slave Trade was a leading object of British Imperial Policy, and by the Treaty of Utrecht, 1713, we insisted on reserving it for ourselves, not only in the British colonies but also in the Spanish colonies ; that the huge profits of the Trade accrued to Great Britain and were made the basis of our Colonial Empire and financial and commercial supremacy ; that Parliament, through pressure of the London, Bristol, and Liverpool merchants, frequently rejected colonial ordinances for the termination of the Trade ; that the profits of the West Indian plantations worked by the Blacks often came to absentee landlords and absentee officials in Britain, who did little or nothing for the improvement of the labourers ; and that for our selfish ends the social life of the Blacks was disrupted, they were transported from Africa, deprived of their freedom, and subjected to the degradation and rigours of slavery. To-day the people of African descent constitute the bulk of the population, and the major needs of the Church in the West Indies concern them. *When we take into consideration the size, the population, and resources of the West Indies, it is probably true to say that no part of the Empire has given as much to Britain as have these countries, and we owe to their inhabitants a national debt which can never adequately be repaid.*

Oriental.—After emancipation in 1833, the Negroes generally, under the conditions prevailing, refused to work on the plantations, and resort was had to Madeira and Africa, and then to India and China, for other and cheaper labourers.*

Whites.—There have settled from earliest times in the West Indies distinguished families which have unselfishly identified themselves with the best in West Indian life, and there have, of course, been others whose identification with that life has been far from unselfish. Many Whites went out originally as settlers, and later as planters, overseers, and professional men. Large numbers fled or were sent to the islands during the troublesome times of the Stuarts. The British West Indies received its full quota of "indentured servants," and after the American Revolution many loyalists moved to the Bahamas from the Carolinas.

* See under *Oriental Dispersions*, pp. 56, 57, 62, 65.

There is a transient white official population also, but the proportion of Whites to those of other races is very small.

With all these elements in the West Indian melting-pot, racial amalgamation has proceeded very far. Thanks to the Churches and to British Law, racial antagonism is far less pronounced than it is in other parts of the world.

THE CHURCH

The record of the Church of England in the West Indies to the end of the eighteenth century is far from being one of which we can be proud. It was a period of severe depression for the Church at home. The need of colonizing the islands made religious toleration a necessity, but the clergy were few, and by all accounts were renowned neither for piety nor learning. The Negro slaves were excluded from the ministrations of the Church ; and, sad to say, the Church either acquiesced in or approved of slavery and the policy of keeping the slaves in complete darkness.

In Education very little was done either for Whites or for Blacks. The Codrington bequest for University education became available soon after 1800, but a little before that a Grammar School was founded, and two schools for Negroes on the Codrington Trust Estates. What other schools existed were not due to our Church. In the teeth of the opposition of the Anglican Church and the White community of planters, it was the Moravians, Methodists, Presbyterians, and Baptists who laid the foundation of the religious education of the Negroes. The condition of the slaves improved greatly during the early part of the nineteenth century when the Colonies realized that the Home Government was bent on amelioration. In 1824 the first two bishoprics were established, and for some time after Emancipation, grants for education were given by the Imperial Parliament. Disestablishment and disendowment of the Church in all the islands save Barbados followed later, and since the 'eighties the Church in the West Indies has carried on its work supported by local contributions with assistance from Great Britain.

PRESENT PROBLEMS OF THE WEST INDIES

Of late years the natives of the West Indies, in common with those of many other parts of the Empire, have felt that they

should receive a greater measure of self-government. Political agitation, and acute constitutional crises in Jamaica and British Guiana, together with a bad visitation of hurricanes to which these areas are subject, and economic depression induced Mr. Churchill in 1922 to appoint a *Colonial Office Commission of Inquiry*. Protracted political differences in British Guiana led to the appointment of a *Parliamentary Commission* in 1926. The Chairman of the former Commission was Major the Hon. E. F. L. Wood (now Lord Irwin, Viceroy of India), then Under Secretary of State. The work of the Parliamentary Commission was conducted in the main by Mr. Henry Snell. Both the *Wood Report* and the *Snell Report* are illuminating and together furnish a careful and dispassionate appreciation of social and economic conditions. They are an important guide to the problems confronting the Church in these parts, and merit the serious attention of all who have at heart the Church's work in the West Indies.

Compared with many other parts of our Empire, the islands are poor; but it seems clear that neither planters nor peasants have as yet succeeded in utilizing to the full the resources which they possess. In 1897 Mr. Chamberlain's West India Royal Commission observed: "Their [*i.e.* the peoples'] interests have been to a great extent limited to the sugar industry, and they seldom turned their attention to any other cultivation except when sugar ceased to be profitable. The settlement of the labouring people on the land and the encouragement of products and forms of cultivation suitable to a class of peasant proprietors formed no part of their policy." Nearly a generation had passed by, and yet in 1926 the Snell Parliamentary Commission reports of British Guiana what is at any rate partially true of the whole area under consideration: "Customs returns show that many articles are imported for local consumption which could be grown locally. . . ." "It is a safe thing for a Colony to protect itself by a diversity of production, as far as this can be done, against surprise and fluctuation of the world market. . . ." "It is a lamentable reflection that, with climate and soil admirably adapted for the growing of citrus fruits, the Colony produces such poor qualities of oranges and grapefruit."

It would seem that the people are not sufficiently trained to supply from the abundant available resources many of their own needs, or to furnish the markets of the temperate zone with many products they could easily supply; on this latter point they would probably retort by criticising shipping

facilities. When it is remembered that in some of the islands a considerable portion of the soil is in the hands of peasant proprietors (small freeholders) for whose education the denominational schools are responsible, the Church must be prepared to accept some share of the blame if blame there is. The education system in British Guiana has been termed "antiquated, impractical and non-utilitarian." An Educational Commission finds, *inter alia*, "dilapidated, dirty, insanitary schools are the rule rather than the exception. The teaching in these schools would be ludicrous if it were not so tragically unsatisfactory. Little attention is paid to physical exercise, personal hygiene, training of the mind through the hand and eye, or the different requirements of the sexes." The Snell Commission reports: "It cannot be too frequently pointed out that in British Guiana the only way in which a child can hope to obtain the elements of a practical as well as a literary education is by graduating through a criminal court or as an orphan for the Government Industrial School * . . ." "Further, the result of this divorce of the educational system from the realities of life is acutely visible in the almost complete lack of a native class of skilled artisans, and in a distaste of a large section of the population for agriculture in a colony which is, and must always be, agricultural." *

It is, of course, impossible to generalize about the West Indies, but British Guiana is certainly not the only part of the Province where there is an unusually heavy death-rate and a shocking infantile mortality. Throughout the West Indies there is an astounding percentage of illegitimate births. High death-rate in tropical countries is principally due to diseases which result from an impure water supply and soil contamination; to overcrowding in unhealthy homes with closed doors and windows; and to venereal diseases very difficult to control among ignorant and promiscuous people. Much of the disease is preventable, and all of it could at least be greatly mitigated by the kind of education and health propaganda which has been so constantly insisted on by the recent Phelps-Stokes Education Commissions to Africa. Could not the Phelps-Stokes Fund see its way to undertaking for Church and State in the West Indies a similar service to that which it has rendered in West and East Africa?

In many parts of the West Indies, for instance in Jamaica,

* These two statements must not be thought necessarily to apply to other parts of the West Indian Province.

the distaste of a large section of the population for agricultural pursuits is possibly due not so much to defective education as to lack of vision on the part of large owners of property and estate managers. We are told that the agricultural labourer is housed so badly and paid so wretchedly that no one could be expected to desire to do agricultural work. The situation is puzzling and seems to call for some such careful and dispassionate study of social and economic conditions on the part of the Church as was suggested in the Findings of the Jerusalem Committee of the International Missionary Council.* How comes it, for instance, that in Jamaica, though the infant mortality rate is decreasing rapidly, which is a sure sign of progress, the illegitimate birth-rate shows little or no signs of decrease? There is almost certainly some economic reason for this. Has any dispassionate study of the employment, wages, and general economic position of women been made in Jamaica or anywhere else in the West Indies? Many of the problems of the West Indies, educational or otherwise, are evidently due to grinding poverty. A solution will probably never be found for them until a solution has been found for the poverty. One palliative is now being removed. Hitherto the West Indian, who is a good mechanic and manual labourer, has been able to emigrate fairly freely. It was the British West Indian who built the Panama Canal, and in large numbers they have been working in fruit, timber, and oil industries on the mainland and even in the United States. Now all these outlets are being closed by regulations of the Republics north and south in favour of their own nationals. This restriction of emigration is bound to have a serious economic effect.

Examination of the situation shows the urgent need of the province for more clergymen, better-trained schoolmasters and catechists, and social service or community welfare workers. It is apparently still necessary that many of the clergy should come from Great Britain. This is an exceedingly serious admission, and its causes seem to us to demand very careful study. If the West Indies cannot soon dispense with missionary priests from Britain, what country can? It has been suggested that Codrington College, Barbados, ought to play a more effective rôle in the life of the Province; this may, however, be an impossibility. What is certain is that from Codrington College, or other local institutions, there should go forth annually an increasing number of West Indians capable of raising the general

* *The World Mission of Christianity*, p. 52.

moral and intellectual tone of the province, and giving leadership to the Church.

What are the root causes of the West Indian problem? Have we of the Home Church hopelessly starved the West Indies so that it has been really impossible for them to train an indigenous Church leadership, or have there been serious mistakes of Church or Government policy on the field? Or is the essential point the almost insuperable difficulties which make communications between island and island so slow, expensive, and infrequent? * We are inclined to think that the root of the problem is that the Church has been all the time impossibly hampered by economic and social conditions in which the free growth of the Christian life is a practical impossibility. If so, has not the time come for the Church to tackle the problem of that social and economic environment? The present Archbishop of the West Indies has summed up his impressions of the problem :

“The overwhelming majority of the inhabitants are the negro descendants of slaves brought from the West Coast of Africa, and the result of the conditions under which they dwelt as slaves is still evident among them. In thinking of these people and dealing with them it must be remembered that they have less than a hundred years of freedom behind them. For the most part they work on sugar and cotton plantations; they receive a small wage, and *speaking generally their economic and social condition is deplorable. Their housing accommodation is incredibly bad; whole families are to be found in small one-roomed huts, and those physical and moral evils prevail which are necessarily attendant on over-crowding.* In the smaller islands, where there is a considerable peasant proprietorship, they have reached a better standard of living in every way. In spite of all their faults, they have a real religious sense and an intense realization of the spiritual. They are wonderfully patient and respond to kind and religious treatment. The work of the Church among them is largely the building up of Christian character in a child race. Race consciousness is growing amongst them, which tends to make the work more difficult than it used to be.”

In such a situation, whatever the causes which have brought it about, it is clear that there is an undoubted call from the

* To give an example from the Diocese of the Windward Islands. On the Leeward coast there is one priest with five centres which he must visit in a two-oared boat. In the Grenadines one priest has charge of four islands and travels in a small open boat in rough seas.

West Indies to the Home Church for money and men and women. The men and women needed, however, are such as have knowledge of social and economic problems and are trained to tackle deplorable social and economic conditions. The Church's task in the West Indies is a bigger one and a more difficult one and a more dangerous one than the Home Church realizes. Said William Langland in the Vision of Piers Plowman, "Jesus Christ of Heaven in poor man's apparel pursueth us ever." What would the pursuing Christ say of these poor men and women on the plantations of the West Indies? What has the Church, which is His body, got to say about it?

THE NEEDS OF THE PROVINCE

The immediate needs of the dioceses as stated by the Bishops or by the Diocesan Associations or by the S.P.G. as the Society principally concerned with the supply of men and money, are as follows :—

Guiana	..	..	3 missionaries.
Trinidad	..	..	2 chaplains for work on the Trinidad oil-fields; 2 for Venezuela.
Windward Islands	..	..	3 missionaries and Social Service Workers or a Sisterhood.
Antigua	..	..	3 priests; Sisterhood for Social Service.
Jamaica	..	..	Assistance for one boys' and one girls' secondary school; 1 Chinese missionary to the Chinese.
British Honduras	..	..	4 missionaries, and 4 teacher catechists.
Nassau	..	..	3 missionaries and aid for Social Service Work.

APPENDIX

STATISTICS OF THE PROVINCE

Diocese.	Divisions of Diocese.	Date when acquired.	Area in sq. miles.	Area of Diocese.	Popula- tion.	Popula- tion of Diocese.
<i>Antigua, Leeward Isles</i>	Anguilla ..	1650	35	715	4,400	122,920
	Antigua ..	1632	108		29,420	
	Barbuda ..	1661	62		39,000	
	Dominica ..	1756	305		12,000	
	Montserrat ..	1632	32		12,000	
	Nevis ..	1628	50		21,000	
	St. Kitts ..	1623	65		5,100	
	Virgin Isles ..	1666	58			
<i>Barbados</i>	Barbados ..	1625	166	166	159,500	159,500
<i>Guiana</i>	British Guiana ..	1803	90,000	90,000	302,000	302,000 (a)
<i>British Honduras</i>	British Honduras	1798	8,598	8,598	47,000	47,000 (b)
<i>Jamaica</i>	Jamaica ..	1655	4,207	4,465	904,405	915,205
	Cayman Isles ..	1655	89		5,400	
	Turks and Caicos	1678	169		5,400	
<i>Nassau</i>	The Bahamas ..	1666	4,400	4,400	54,000	54,000
<i>Trinidad</i>	{ Trinidad ..	1797	1,754	1,868	382,000	382,000 (c)
	{ Tobago ..	1803	114			
<i>Windward Isles</i>	{ Carriacow ..	1762	13	516	69,000	171,500
	{ Grenada ..	1762	120			
	{ Grenadines ..	1762	17		54,500	
	{ St. Lucia ..	1800	233		48,000	
	{ St. Vincent ..	1762	133			

(a) These figures apply only to *British Guiana*. The Bishop's jurisdiction extends also over Dutch and French Guiana, which add 89,000 square miles and 178,000 people, but there is no active Church work going on in this area.

(b) These figures apply only to *British Honduras*. The Bishop's jurisdiction extends also over the rest of Central America (excluding the Canal Zone), which adds 228,000 square miles and 4,890,000 people, but there is no active Church work going on in this area.

(c) The Bishop has also jurisdiction over the few Anglicans in *Venezuela*.

PART I—(B) ABORIGINAL PEOPLES

"*The Call from Africa*" * was mainly concerned with the effect on the African of "the disintegrating process caused by contact with all the forces of Western civilization," and with the duty of the Church to provide for the effective Christian education of the African native in this crisis of his existence.

But there are two other sections of the world where Western civilization is rapidly invading the fastnesses of primitive tribes, and creating situations as fraught with danger to the aboriginal population as in the case of Africa. If the danger to the world is less serious than in Africa, it is because the populations in question are more isolated, less numerous, and less robust. The call to the Church is only the more urgent because of their helplessness. We shall now survey.

The Aborigines of the New World.

The Islands of the Southern Pacific.

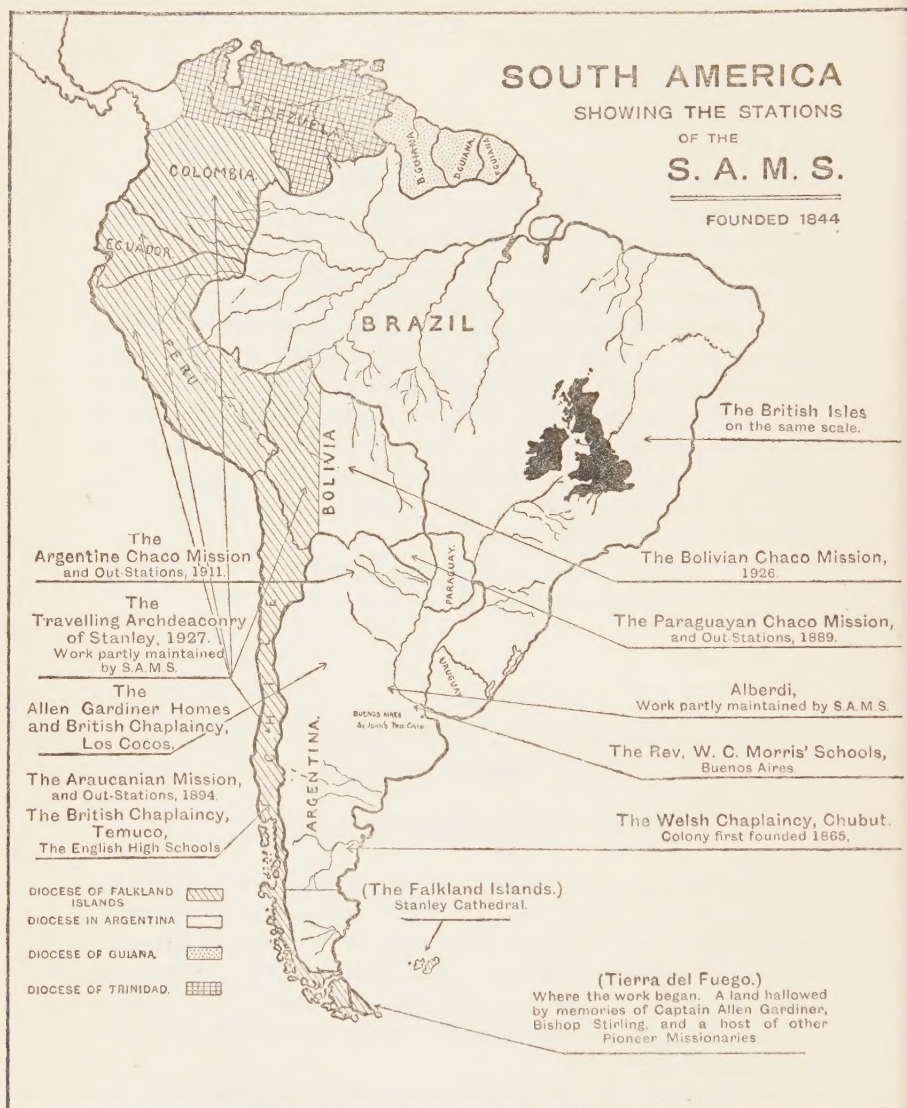
THE CALL FROM THE ABORIGINES OF THE NEW WORLD

SOUTH AND CENTRAL AMERICA

SOUTH America has been called *the neglected continent*. Neglected by the Church it certainly is, for there is no continent about which the average Churchman is so blankly ignorant. *Negligible*, however, it is not. It is time that the Church was roused to realize the yet undeveloped resources and possibilities of South America and what they are likely to mean for the world in the near future.

The Spanish and Portuguese conquerors mingled with the aboriginal inhabitants, and from their descendants have come ten young nations, the Republics of South America. Brazil, Uruguay, Argentina, Chile, and Peru are already great nations; they play their part in the world counsels of the League of

* See *Call from Africa*, pp. 133-134.



This map is kindly lent by the South American Missionary Society. It illustrates its work not only amongst the Aborigines, but also amongst Our Own People in South America. Stations where work is carried on amongst the Aborigines in the dioceses of Guiana and British Honduras are not shown in this map, but in the *Map of the West Indies* (see p. 107). Recent changes in the boundaries of the four Anglican dioceses, whose bishops have jurisdiction in South America, are shown correctly in this map.

Nations, they have an advanced (if not a widespread) system of education; they possess in Rio de Janeiro, Montevideo, Buenos Aires, and Valparaiso, some of the greatest cities and ports in the world. Bolivia is opening up rapidly, Paraguay has long since recovered from her disastrous war of 1870, and is enjoying an era of prosperity such as she has not known for fifty years. Colombia, Venezuela and Ecuador have made tremendous strides.

From the wave of purely secular civilization which has swept over Europe, South America has been far from immune. There is a real danger lest a secular civilization should triumph over religion throughout the continent. Yet there is hope. Thinking men and women of South America are awaking to the need for the spiritual. They have ideals. The South American republics have taken advanced steps as regards international peace; their students are beginning to take the lead in matters of social reform. The Church of England is surely called to help these young republics as they struggle with certain big problems of their national life. With two of the special problems of South American life the Church of England already concerns herself.

The problem of the immigrant.—South America, as we have already seen, is the greatest melting-pot of nationalities in the whole world. The British contribution to the South American population numbers about 100,000 to-day; it is one of the smaller foreign contributions, but it is influential out of proportion to its size. The service rendered by our Church to our dispersion in South America by chaplains, churches and schools, is a real service rendered to the lands of their adoption, for to keep the British dispersion true to Christian ideals is no small matter.*

The problem of the aborigines.—The presence of probably ten million aborigines in South America in a total population of not more than eighty million, presents the South American republics with a grave social question. How can they civilize this large and backward primitive element, when they are struggling to absorb a huge immigrant population, and when the percentage of illiteracy is so high in the general population? The Church of England was the first of the non-Roman communions which set itself to do something for the spiritual welfare of these aboriginal peoples.

* For an account of British people in South America and the work of the Church amongst them, see *The Call from Our Own People Overseas*, pp. 133-138.

The origin of the so-called Indians of North Central and South America is in dispute and will probably remain so. Certain things we do know. In Mexico, Nicaragua, and Honduras, Ecuador, Peru, and elsewhere, the spade of the archæologist has revealed to us the past greatness of the original inhabitants of the New World. The ruins of the Mayan and other civilizations rival those of Assyria, Babylonia, and Egypt. The ancestors of the Indians of to-day were skilled mechanics, sculptors, and astronomers, and had solved difficult problems of transport and engineering. The civilizations that we know as Inca and Aztec discovered by the Spanish invaders had a well-developed social organization, far above that of their Indian descendants to-day, but even these were inferior in civilization to the prehistoric peoples.

The coming of European civilization meant the social and physical degradation of the Indian. To-day his way of life, in many districts, is as primitive as that of the man of Central Africa before the coming of the white man. The number of pure Indians in South America is uncertain; ten millions is but a rough estimate. They are divided into many tribes and are living under very varied conditions of climate and country. Large tracts of land in Central South America still remain uncharted, and many of the Indian tribes still live hidden in the virgin forest round the headwaters of the tributaries of the Amazon.

History of the South American Missionary Society

In South America, the Church of England passed over the mixed races and went straight to the wild Indian. The Church chose for its first venture of faith the scanty tribes on the bleak rocky islands of Tierra del Fuego, the extreme southern point, cold and inhospitable, the least inviting spot in the whole continent. It was to the indomitable efforts of Captain Allen Gardiner, R.N., that we owe this Mission. In 1838 he began work amongst the Araucanian tribes in Chile, but the mission proved a failure. He next attempted to reach the wild tribes in the centre of South America on the Pilcomayo. It is interesting to note that both these areas were later re-occupied by the South American Missionary Society, the very organization which Allen Gardiner himself founded in 1844 under the name of the Patagonian Missionary Society.

His last endeavour was in Tierra del Fuego amongst the

Yahgans, or Canoe Indians. The mission was ill-supported from home, and the venture seemed to end in disaster, he and his fellow-pioneers dying of starvation at the Spaniard's Harbour in 1851. But others followed, dauntless pioneers like Stirling, the first Bishop of our communion in South America, and the mission made a real success in winning a tribe which some believed so degraded as to be scarcely human. The mission, however, at last came to an end as the Indian disappeared before the white man—the whaler, the gold digger, and the sheep farmer. New diseases devastated them, and of the tribes in Tierra del Fuego only a few hundred souls remain to-day. But our Church did not forget the South American Indian. In 1872, the S.A.M.S. attempted a mission to the Indians on the Amazon, but this mission had to be abandoned after ten years.

At length, however, in the Paraguayan Chaco, our Church, through the S.A.M.S., succeeded in establishing a mission from which an Indian Church has been built up and ways of work discovered suitable to the needs of the aborigines.

THE DIOCESE OF ARGENTINA AND EASTERN SOUTH AMERICA

The Chaco Missions

The Paraguayan Chaco Mission is an example of the power of the Christian message to transform a community. "From Outlaw to Citizen" might be the title of its history. Here, as in certain areas in Africa, missionaries have had a chance to prepare aborigines for the coming of the white man and his civilization. The mission was begun by the South American Missionary Society in 1888. The official report of the Congress on Christian work in South America, at Montevideo, Uruguay, 1925, says of this work, "It is admitted by all competent observers that the only agency which has attempted seriously to grapple with the question of the temporal and spiritual welfare of the wild Chaco tribes is the South American Missionary Society."

The region generally known as Paraguayan Chaco* is an area of about 72,000 square miles and is a wilderness of low swampy plains, covered for miles with rough palms and forests, and infested with insect pests. For unnumbered years it has formed a kind of natural reservation for savage nomad Indian

* The term Chaco is applied to a large area partly in Argentina and partly in Bolivia and Paraguay, mostly inhabited by Indians.

tribes, simply because no white man coveted it ; even the old Jesuits who achieved such notable triumphs in Paraguay never succeeded in penetrating the Paraguayan Chaco. The early missionaries were confronted with a country as large as Great Britain, practically unexplored, its inhabitants heathen barbarians. There were no such things as roads in the country, and no waterways of which the missionaries could make use. The people were nomadic hunters, and had no fixed villages, or secure food supply. There were no foreigners whatever in the interior of the country. The people were practically outlaws, for there was no government in the whole of the vast interior, no recognized authority, beyond that of the headmen of the numberless little clans which formed encampments here and there, moving from place to place as the exigencies of the chase demanded. Every encampment was separate and independent.

The honour of pioneer work was reserved for a young Scotsman, Wilfred Barbrooke Grubb, who took his life in his hands and went to live among the Indians. His daring and coolness resulted in winning their respect and confidence, though later this did not prevent a treacherous native from shooting him through the back with an arrow.

Language work and translation.—The confidence of the Indians once gained, then began the laborious process of learning a completely unknown language from the lips of the people word by word, and reducing it to writing. The boundaries of the Paraguayan Chaco are doubtful, but the inhabitants consist of four main tribes. It was amongst the Lenguas that the mission began. They are a distinct people with a distinct language which is now fully known. Dictionaries and Grammars have been compiled by the Rev. R. J. Hunt, who rendered the English prayer-book, hymn-books, and other literature into Lengua.

Industrial and social development.—In the Paraguayan Chaco, land has been secured for the Indians, as no reserve existed for them, and at the chief centre, Makthlawaiya, there is to-day quite a considerable village, with a church, schools and dispensary, a small printing press, and a store for the needs of the people.

“Where formerly the Indian spent a large part of his time lolling in the shade or amusing himself by playing native games, he is now to be found industriously occupied five days in the week. The carpenter’s shop, with some fifteen hands, transport work, bullock-taming, the tending of cattle, fencing, well-digging, road-making, building, tanning, weaving, cooking, washing,

ironing, and baking, together with many other occupations, are to be seen in full swing every working day." * The chief industry of the settlement is cattle raising, which is adequate at present for their needs and their maintenance without drawing upon home funds. Co-operative trading schemes have been introduced by the mission, and many Indians now take part in them.

The spiritual and secular side of the work among the Indians are interwoven and interdependent. Missionary work among a primitive people, whose lives are ordered by their natural desires and bodily appetites, must be something more than a preaching and teaching of spiritual truth. The industrial side of the mission has given practical effect to the spiritual teaching, and has enabled the Indian to stand up as a useful citizen, when civilization reached him. A remarkable testimony to the mission is the confidence placed in it by the Paraguayan Government. For many years Mr. Barbroke Grubb actually held office under the Government as Commissioner of the Chaco, and when at length the Government decided to admit the younger Indians to the rights of citizenship, they entrusted to the mission the duty of choosing Indians as fit for this privilege, and of registering them as citizens. All the Lenguas have now citizens' rights.

The building of the native Church.—At this central station of the Paraguayan Chaco Mission, the majority of the settled population are Christians. They have been drawn from various families and villages in different parts of the country, and are those who have broken with their former mode of living and have taken to a settled life on the station, under regular Christian influence. There is a native Church Council and a band of native evangelists who help on and off the station. One of these has been licensed by the Bishop as a lay reader, and others are qualifying for that position, but it will be some time before a regular native ministry is possible. The attitude of the people scattered over the surrounding country is to-day one of friendliness; even the witch doctors are not openly opposed to the teaching. But there is as yet no general inclination on the part of the people to go out of their way to place themselves under the influences of the mission.

More than a hundred miles west a station exists at Nanahua among the Suhin, Toothli and Western Lenguas. In 1926, the first half-dozen converts were baptized and form the nucleus of a Christian Church. To the north-west an effort was made to reach the Sanapanas, and an outpost was occupied among them

* *A Church in the Wilds*, by W. Barbroke Grubb, p. 214.

for six years, but a permanent footing could not be effected. However, itinerating journeys are frequently made, and Sanapanas often visit the central station, though as yet there are no baptized Christians from this tribe.

The impact of civilization.—Of late years conditions have greatly altered in the Payaguayan Chaco, bringing changes which are bound to have a great effect upon the future of the Indian tribes. For long the missionaries have foreseen the changes and have endeavoured to prepare their people for the new conditions. For many years the work was undisturbed by civil or military influence, and the only contact between civilization and the primitive tribes was the mission. Both the people and the land were looked upon with disfavour, if indeed they were not regarded as worthless. Even the owners of land in the Chaco made little endeavour either to sell their property or develop it.

That phase of non-interference has begun to pass away. A political difference between Paraguay and a neighbouring republic is largely the cause of the change. There is now in the Chaco a settled military force distributed over various forts. One incidental effect of this is to give greater security to the landowner; there has resulted a steady influx of settlers, principally cattle farmers, during the last four years. Western civilization is at last in contact with aboriginal man. The young Indian will soon be called up for military service of a year's duration—another great change in his life. Throughout the district where the mission operates, these changes are bound to be followed by a settled civil government, to order the actions of the settler and Indian alike. The settler will welcome such control; but to the free-living Indian it comes as a shock, seeing that he regards the land as his own. He has long been warned by the missionary that such a new condition would arrive, but it is only by experience that he will understand what it means. The land will probably be largely occupied by cattle farms. Cattle farming, however, will give work to comparatively few Indians; already a number are engaged as farm hands and have been found satisfactory. But cattle farmers do not like Indian villages on their property, and the Indians will be pushed back as civilization extends.

In time also the change must affect the kind of education given at the mission schools, and here again preparation to meet new conditions is already being made. As many subjects as possible required by the Education Code of the Republic are being

taught in Spanish. But the authorities seem willing that the mentality of the Indian child should be taken into consideration, and religious instruction is given in the Indian language.

In some directions it is already possible to see how the mission has succeeded in preparing the Indians to meet the shock of the impact of the West. There was no panic when the military arrived, and when the soldiers and the Indians began to understand each other all alarm ceased. Speaking generally the behaviour of the soldiers has been one of brotherliness and respect. This would appear to be due on the one hand to the training of the soldiers, on the other to the manly upstanding attitude of the mission Indians. The soldiers have shown interest in the chapels and the services; one of the native evangelists has felt a special concern to preach to them. It is doubtful whether, but for the presence of the mission, such a peaceful entry would have been made. In other parts of South America such entry has had fatal results both to the aborigines and the soldiers.

The Argentine Chaco Mission.—Emboldened by the success of the work in the Paraguayan Chaco, investigations were made in 1910 in the Argentine Chaco and along the Chaco frontier as far north as Santa Cruz de la Sierra in Bolivia, and by the generosity of Messrs. Leach, the great sugar planters of Jujuy, who gave land for the mission settlement, preliminary work began. After three years an appeal was made for sixteen workers. They were not forthcoming, nevertheless at the close of 1914, the Mataco Mission was started on the eastern bank of the River Bermejo. This settlement, conducted on the same lines which had proved so successful in the Paraguayan Chaco, made slow but steady progress. In 1922 the first catechumens were baptized by the Bishop; in 1926 the same bishop confirmed thirty-one Indians at one time and licensed two as native evangelists.

Owing to the ravages of the river, two stations had to be abandoned, the present station at Algarrobal is the third to be built; to-day it contains a well-built church, school, dispensary and office, store and workshops. The Indians have their own houses and gardens; the village community is a model of peace and order. Medical work has been greatly extended in this field, and meets the needs of settlers as well as Indians over a wide area. This has not only made the settlers look with favour upon mission work among the Indians, but has changed the whole outlook of the lives of many.

In November, 1927, a new mission was planted on the Argentine bank of the Pilcomayo. If this attempt to reach the tribes between the Bermejo (Argentina) and Nanahua (Paraguay) is to be successful, it will require at least three or four new stations. But even this would leave the Tobas and other tribes untouched. The Tobas were the most dreaded tribe in Argentina. They number about 14,000. The missionaries have some good vocabularies of their language, and some of the Tobas have visited the Paraguayan missions. A Toba chief wants the S.A.M.S. to start a mission among them, and in the meantime has left his son and two nephews at the Pilcomayo Mission.

The Bolivian Chaco Mission.—In 1925 a preliminary trip was made into Bolivia as far as Santa Cruz de la Sierra, and in July, 1926, a definite start was made among the Indians of Izozog, who speak a dialect of Guaraní. The first year's work of this mission was most promising. A school was opened and was quickly attended by some fifty scholars. Daily services are held, a tentative vocabulary and grammar have already been made, portions of the Scripture translated, and a few hymns compiled.

The outlook in the Chaco.—The Paraguayan Chaco Mission has in the case of the Lengua Indians proved the power of the Gospel to transform a community in heart and life. The same transforming process has begun in the Argentine and Bolivian Chaco. Indian tribes with the same characteristics are found in the areas of South-west Brazil adjacent to the Chaco country of Bolivia, Argentina, and Paraguay. Here is a solid block of territory of 200,000 square miles in which our Church has surely a special call to care for the Indian, seeing that it is a Church society, the S.A.M.S. which has pioneered the work.

Bishop Every is anxious that the S.A.M.S. should start work amongst the aborigines in Brazil. The Society is already investigating possibilities and has drawn up plans against the day when the Church will supply sufficient funds to allow advance. The Bishop at a recent meeting of his Synod explained that he looked forward to the time when out of the Brazil portion of his huge diocese a new one might be formed. This diocese would include the existing chaplaincy work amongst scattered groups of our own people all over Brazil, Missions to Seamen in the Brazilian ports, and S.A.M.S. work amongst the Brazilian Indians.

A statement supplied by the S.A.M.S. shows that every existing station in the diocese of Argentina and Eastern South America is understaffed. To make the work of the Mission

already going on in the Paraguayan, Argentine, and Bolivian Chacos really effective, the following recruits are needed : 3 clergy, one for each district ; 4 medical missionaries (2 for Argentina, 1 each for Paraguay and Bolivia) ; 3 trained teachers (men), 1 for each area ; and 10 other laymen.

The cost of salaries for the above would mean £2,590 a year. For passages and outfit a further £1,500 would be required. There would also be expenses in connection with the necessary new buildings.

To begin a mission in Brazil on however modest a scale would require a staff of at least : 1 clergyman ; 1 trained teacher (man) ; 1 medical missionary ; and 2 laymen. Their salaries would cost £690 per annum, passages and outfit not less than £300, and the equipment of such a mission at least £1,000. Is not the Church of England called to supply the men and money which should make this advance possible ?

THE DIOCESE OF THE FALKLAND ISLANDS

The Araucanian Mission.—The S.A.M.S. has another and quite different field of activity amongst the aborigines. West of the Andes in Chile there still survive the Indians of Araucania, the only tribe which managed through centuries to maintain its independence against the Spanish conqueror. The Araucanians only became part of the Republic of Chile about 1885. They originally occupied Southern Chile between the Andes and the coast from the desert of Atacama in the north, to Puerto Montt in the south. They called their country Chile, and the people Chiliche or Mapuche. They do not seem to be related to any other South American tribe, and in physique resemble the Polynesian type. They show traces of the influence of the pre-Spanish Inca invasion of Northern Chile, in the patterns of their woven ponchos, in their silver work, and in their mode of agriculture.

The South American Missionary Society's Jubilee Mission to these people was consolidated in its present form in 1894. Bishop Stirling, the first Bishop of the Falkland Islands, was deeply interested in the beginning of the work, and while suitable sites were being sought, took long rides and dangerous journeys in all directions with the Rev. C. Sadleir and other pioneers.

Whereas in the Chaco, the Indians gather round the mission stations and are under the continuous influence of the missionaries, in Chile, each Indian family lives on its own land,

granted to it by the Government ; the people are thus scattered over a vast area and cannot be reached in large numbers at a time. For the problems of this field we must not, as in the case of the Chaco, seek a parallel in the impact of West on primitive man in Central Africa, but in the conditions under which the Church works in South Africa, where the Kaffirs are scattered up and down amongst settlements of white men, where modern cities and modern industries are growing up.

The Araucanian Mission, therefore, must work out from centres. There are four chief centres to-day. *Temuco* is a town which has grown up within the last thirty years and now boasts an up-to-date electric tram service and taxi cabs. At *Temuco*, where the head of the Mission makes his headquarters, is a church, a dispensary, and a hostel for the training of native evangelists. At *Molco* the work radiates from a farm belonging to Senor Saldana, who was formerly connected with the Mission at Maquehue. Though no longer on the paid staff, he with his wife and another retired worker is as keen as ever for the evangelization of the Indians scattered in the farmsteads round the district. *Cholchol* and *Maquehue* are two country centres at each of which there is a boarding school for boys and another for girls, together with dispensaries.

These boarding schools are a strategic necessity amongst this scattered people. The Mapuches express a strong desire for education ; of this the Mission takes advantage. School work is very varied. Pupils in the fifth form may be twelve years old or twenty-three. Agricultural classes are a feature at Maquehue School. Scripture lessons are given daily, and each year sees some pupils making a profession of faith. Dotted over these wide plains are many little schools and out-stations all connected with the Mother Church at *Temuco*, *Cholchol*, or *Maquehue*, and carried on by enthusiastic young Indians, who have benefited by a period in the *Cholchol* or *Maquehue* School, undertake to maintain a school and conduct services, and in this way reach those who cannot go to one of the Mission Boarding Schools. But proper supervision of their work is essential ; there is a great need of young energetic missionaries, able to ride long distances to visit the Mapuches in their homes, and follow up the work done in the schools.

Here, as in the Chaco, the most respected person of the tribe was, and to some extent still is, the *machi*, or witch doctor, who represents doctor, prophet, and priest all in one. The *machi* is usually a woman ; the influence of these *machi* has been one

of the most serious obstacles to missionary work, and a continued belief in witchcraft hampers the Christians. Medical mission work helps to gain the confidence of the people, and as the *machi* are women, it is significant that invaluable medical work has been done by English nurses.

Through this Mission great changes have been wrought in its sphere and even far beyond. Christian chiefs, boys and girls converted in the Mission Schools stand firm for Christ, and the old pagan customs have been given up for Christian ideals. In their firmness of character and stand for Christ they still show the indomitable spirit of their ancestors, who kept the Spaniards at bay for over three hundred years. The S.A.M.S. is the only non-Roman mission amongst the Araucanians, but the German Capuchins have also some work, mainly industrial. A statement from the S.A.M.S. makes clear what the Church of England should supply if the existing work amongst Araucanian Indians is to be made really effective. Recruits required are: 1 clergyman; 1 medical missionary; 4 trained teachers (2 men, 2 women); 2 laymen. This would mean an addition of £1,480 a year for salaries and about £500 besides for passages and outfits.

The S.A.M.S. has carried the greater part of the Church's responsibility for the Aborigines of South and Central America.* There are two other fields of Indian work which must have their place in the Report. To both of these dioceses the S.P.G. gives grants, as do also the S.P.C.K. and the Christian Faith Society.

THE DIOCESE OF GUIANA

In Guiana † there are probably about 20,000 Indians, but many of the tribes in the interior are practically unknown to those who live on the coast. There are nine Indian reservations, all under the charge of different missions; three are under our Church. Apart from these reservations, which occupy only 851 square miles, the aborigines own not a single acre of the land which belonged to their forefathers. ‡

The central problem of the Church in the matter of the aborigines is stated by Dr. Walter E. Roth, a Colony magistrate

* At San Cristobel after the war the S.A.M.S. began a mission amongst the Indians in Venezuela, but later handed it over to the Scandinavian Alliance Mission.

† For other aspects of Church work in British Guiana, see pp. 73-82, and *The Call from Our Own People Overseas*, pp. 140, 141. See also the *Map of the West Indies*, p. 75.

‡ See "The Aborigines of British Guiana," by the Rev. James Williams, in *The Church Overseas*, July 1928.

and a distinguished anthropologist : " The so-called opening up of the country for the trader, the rancher, the timber-getter, the balata and the rubber bleeder, *et hoc genus omne*, may or may not exert a beneficial influence on the welfare of the Creole, the Negro, and the European, but for the Aboriginal Indian it means ruin, degradation, and disappearance." When men seek gold, diamonds, bauxite, timber, or cattle lands they obtain from the Government legal rights over Crown land, and this land, which may have been hitherto occupied by aborigines, becomes to a greater or less extent no longer available for their occupation or sustenance ; they must mingle with the crowd of new races, become demoralized and die ; or must leave the land of their fathers and, if they can, find shelter and food in some other place.

The Church can, by focussing attention on these aborigines, help to secure protection for them, and further grants of land as Indian territory, provision for medical aid, and for such training in agriculture, cattle-raising, or other pursuits as shall assist them to develop on their own lines in their own areas. Two priests are working amongst such aborigines as have already come into contact with civilization. The Bishop, however, is appealing for workers amongst the aborigines who live in almost primitive simplicity around the headwaters of the north-west district and of the Essequibo and other rivers near the Brazilian frontier. Though the Bishop has made many appeals, he has not yet found a single priest to send into this great tract of land.

THE DIOCESE OF BRITISH HONDURAS *

The Diocese of British Honduras includes the whole of Central America lying between Mexico and the American Canal Zone. It is a land of mountains and forests, and scattered about them are a large number of distinct Indian tribes, often separated only by hills and a river, yet each with its peculiar dialect and tribal divinities. There are probably two million Indians in the diocese ; of those over a million are in Guatemala. About a million and a quarter are claimed by the Roman Catholic Church ; the Moravians are carrying on work on the coast of Nicaragua, but there is a call also to our Church.

The Miskito Indians, who give their corrupted name to the Mosquito coast, ask for " English Christianity," as the Mosquito

* For other aspects of Church work in the diocese of British Honduras, see pp. 73-82, and *The Call from Our Own People Overseas*, pp. 139, 140. See also the *Map of the Province of the West Indies*, p. 75.

Coast was British territory before it was handed over to Nicaragua. All that has been done so far is through the work of two catechists under the rector of Blue Fields. Hundreds have been baptized and confirmed, but the movement might be extended indefinitely, granted money and workers. The rector of Blue Fields is himself a British West Indian. He learnt the Mosquito language to labour amongst these people, and has already educated one Mosquito Indian till he is ready to go to Codrington College, Barbados, to prepare for ordination. Recently a priest of the diocese visited eastern Spanish Honduras and found a friendly but unevangelized tribe. He offered to undertake work amongst them, but the diocese could not finance the enterprise. For some time the S.A.M.S. worked amongst the aborigines at La Ceiba, on the coast of Spanish Honduras. But the Mission Station was in 1924 destroyed by a hurricane, and the S.A.M.S., in spite of requests from the Bishop, has never been able to resume the work.

THE CALL TO THE CHURCH

Estimates of need already given show that if present work is to be maintained effectively and new work undertaken in Brazil and in Guiana the call from the aborigines of Central and South America is for thirty-four recruits, of whom at least five should be priests, six doctors, eight teachers (six men and two women), and fourteen laymen for evangelistic and industrial work. This demands increased gifts of at least £7,000 a year apart from capital sums for buildings and equipment, for which at least £3,000 is immediately required. This Call to the Church of England, with very small exceptions, is an appeal for areas where no other Church whatever is at work.

For many decades it was the Church of England and the Moravian missions alone which carried on the work amongst the wild Indian tribes. The Roman Church, with her magnificent missionary record in the past amongst the Indians, has practically ceased to push forward into the wild areas. In the last few years, however, there has been an awakening interest in the South American aborigines, and a number of attempts have been made towards developing work amongst them both by American missions and British Free Church missions, *e.g.* the Evangelical Union of South America in Peru and Boliva, the Heart of Amazonia Mission, and the Bolivian Indian Mission. Nevertheless, nothing must blind us to the fact that white Christendom as

a whole has almost completely failed to answer the call of the aborigines of South and Central America. Yet the call is urgent.

These aborigines have gifts of value to bring into the Church; can we doubt this when we see in the prehistoric monuments proofs of the remarkable intellectual and artistic gifts of their ancestors and their powers of social organization? It is for the Church to reawaken these gifts. A study of the virile Hispano-Indian races, which now control the destinies of South America and are playing a part in wider politics, show certain solid qualities which may be attributed to their Indian ancestry. We begin to see such qualities in the leaders of the young Church in the Paraguayan Chaco. The Indian of South America can be preserved, and when Christianized is capable of increasing greatly, and can be made a useful citizen. As civilization reaches him there will always come a fusion of the races, and if self-respecting and intelligent Christian communities can be raised up amongst the Indian peoples, the fusion will be full of hope for the future.

White Christendom owes a debt to these races, for it has deeply wronged them. The impact of the white man upon the red man has always led to the downfall and degradation of the latter. His contact with the missionary is the only exception. In the days of the Spanish and Portuguese conquests he was exploited and even exterminated in the mines to satisfy the white man's desire for wealth. None cared for his body or soul, save Las Casas, his first champion, and his missionary followers, Jesuit and otherwise. So it has been through the centuries: in our own time cheap Putomayo rubber was produced for the markets of Europe; it was cheap because no wages were paid, though the Indians paid with their lives. The Church must make reparation for these wrongs; the Church of England in particular must not forget that £1,000,000,000 sterling of British capital is invested in enterprises in South America; many of these enterprises mean the pushing forward of the white man into vast areas of virgin forest which are the red man's refuge.

The white man is again advancing on the red man.—There are hopeful signs. The South American States, in the past when they desired to open up new areas, simply waged war upon the Indian tribes; to-day they are seeking better ways of bringing the Indian into touch with civilization. The S.A.M.S. has had much kindly co-operation from the Governments of Paraguay, Argentina, Chile, and Bolivia. The Brazilian and

Peruvian Governments are developing schemes for helping the Indian ; but, with all this, unless, as in the case of the Paraguayan Chaco, the Church prepares the Indian for the coming of the white man's civilization, there is abundant evidence that his contact with civilization will be disastrous and will lead inevitably to his disappearance or degradation. The impact of the West revolutionizes the life of the aborigines in South America as surely as in Central Africa, but the effects of the revolution are far more disastrous to the red man than to the stronger and more prolific black.

Our Church has laid missionary foundations in South America with great cost of life and suffering. From the time of Allen Gardiner onwards, there have never been wanting a few pioneers abroad and supporters at home who have struggled on with hopeless insufficiency of means. They were never daunted ; baulked in their endeavours, time after time they began again some fresh effort to carry out the responsibility of our Church towards the Indian. The Church of to-day must build on these foundations, laid at such cost of life and devotion.

The aborigines have been deprived of their rights as the children of God ; not only has the white man, wherever he has come robbed the red man of his land and left him disinherited of his natural possessions, but the Church, through neglect, has deprived him of his spiritual heritage and has failed to give him the knowledge of his rights in the Kingdom of God. That he may be given this knowledge, with all its power to save body and soul, is our appeal.

THE ABORIGINES OF NORTH AMERICA

The red man is found in North America as well as South. In Mexico there are about 7,000,000 pure Indians ; in the United States, including Alaska, 367,396 ; in Canada, 110,814. Missionary work amongst them has always encountered the same difficulties as in South America—large numbers of small and scattered tribes, innumerable languages, destruction and degradation following the coming of the White man. In *Mexico* scarcely any missionary work is carried on amongst the pure Indians either by Roman Catholics or by Protestants. In the *United States*, various religious bodies, including the American Episcopal Church, carry on schools and other work in the

Reservations. In *Canada*, Jesuit Missions in the past, C.M.S. Missions in the nineteenth century and up to 1920, show an honourable and heroic record. To-day, however, there is no direct appeal to the Church of England for the Indian in Canada as all Anglican work amongst them is carried on by the Missionary Society of the Canadian Church. The grants of the S.P.G. and the British Columbia and Yukon Association are, however, partly used to help this work.

The Esquimaux, a Mongolian race, numbering in Canada about 15,000, are scattered over the North of Canada from Hudson Bay to Alaska as well as in Greenland and in Northern Asia. They speak practically the same language everywhere. The C.M.S. worked amongst them from 1876 until 1911. A mission in Ungava, Labrador, has been for many years carried on by the Colonial and Continental Church Society. In two stations the Bible Churchman's Missionary Society is at work, but missionary work* is now for the most part carried on amongst them by the Missionary Society of the Canadian Church. The *Arctic Mission Fund* has been recently opened by the S.P.G. to help the existing work, and an Archdeacon of the Arctic, the Ven. A. L. Fleming, has been appointed by the Bishop of Moosonee and other Bishops concerned. The total amount needed is about £10,000. Appeal is being made in England as well as in Canada for this work.

* See *Dwellers in Arctic Night*, by A. L. Fleming. S.P.G. 2s. 6d.

THE CALL FROM THE SOUTHERN PACIFIC

IN days, not so long ago, when Australia was unknown to the Western races, when New Zealand was a land inhabited only by a primitive people, and the islands of the Pacific * were isolated, unnamed, and feared by seafarers as the haunt of savage cannibals, the brown peoples of those lands lived on in their simple way. But the age of exploration and discovery sent men out eastward and westward and ships came to the Pacific after making the perilous passage round Cape Horn and also from the East Indies and the Asiatic coast. Spanish adventurers came first in search of gold, but their attempted settlement in the Solomons was of short duration. Two hundred years later Bougainville and then Captain Cook began to make the South Sea Islands known. Traders and adventurers were then already entering the great new lands of Australia and New Zealand where Maoris and Australian aboriginals were withdrawing inland in search of safety. The early discoverers were soon followed in the Pacific Islands by traders seeking the coveted sandalwood or hoping to find gold. Wild stories were current of undiscovered wealth. Here is the scene of Treasure Island, and we still seem to see the ghosts of John Silver and his riotous crew, while we should hardly be surprised if we caught sight of the *Jolly Roger*, or the black flag flying at the masthead of some ancient pirate ship.

To-day these islands have come into the full stream of the world's life, and the Pacific problems which attended the clash of races in the north are almost equally pressing in the southern half of that vast ocean. New Zealand and Australia, now white man's country, are deeply interested in the future of the islands ; China, Japan, Canada, the United States are watching their development. The demand for labour has brought thousands of Indians to Fiji ; in the Solomons China has her outposts ; Japan has her foot firmly planted in the Carolines and Marshalls and no small place in New Caledonia and the American islands.

The coming of the trader soon meant the annexation of the islands by Western powers, and at the present time Fiji, the

* For work amongst white people in this area, see *The Call from Our Own People Overseas*, pp. 72-75.

Solomon Islands, the Friendly Islands, and the Gilbert and Ellice Islands are British. The Australian Government holds Papua, *i.e.* the British portion of the island of New Guinea, and is responsible under mandate for the "Territory of New Guinea," *i.e.* the portion of New Guinea Island and the North-West Solomon Islands previously belonging to Germany, and Nauru Island, the latter in conjunction with Great Britain and New Zealand. New Zealand has the Cook Islands, Niue, the Tokelau Islands, and holds by mandate Western Samoa. Eastern Samoa is under the Naval administration of the United States, whilst the Society and Loyalty Islands and New Caledonia are French. The rest of the New Hebrides group is under the Condominium of France and Great Britain.* The influence of these Governments is, generally speaking, good, though the Condominium is beset with difficulties which are a serious handicap to the missions working in the New Hebrides. It is of urgent importance that a solution of this problem of joint administration should be found without delay.

It is not trade alone which has brought the Westerner to the South Seas. Undaunted by tales of the backwardness and hostility of the natives the London Missionary Society sent men to Tahiti in 1797, and other missions followed. Their story brings before us a series of great names, John Williams, "The Apostle of the South Seas," John G. Paton of the New Hebrides, Chalmers of New Guinea, Bishop George Augustus Selwyn of New Zealand, who founded the Melanesian Mission in 1849, and Bishop Patteson the first Bishop of Melanesia, than whom modern Christianity has produced no greater example of Christian love and dedicated genius, and many others. The roll of heroes of the South Pacific is long and illustrious; those heroes have left behind a great work which it is our task to carry on. In our survey of this task, that we may see our own share in right perspective, let us look first at the work done by other Christian bodies.

The work of the Free Church and Roman Catholic missions.—The London Missionary Society is at work in the Cook

* In 1904 a dispute between France and Great Britain as to the Government of the New Hebrides ended in the compromise of a joint court. This court has a neutral president (a Spaniard), and the registrar and the advocate for the natives are Dutch. There are French and British commissioners, a French judge, and a British judge. Any efficient administration is rendered almost impossible by the lengthy procedure involved in consulting the heads of the two Governments in London and Paris. Where there is difference of opinion, necessary reforms are often dropped.



ENGLAND & WALES
on same scale.

and Samoan groups, the Tokelau Islands, Niue, the Gilbert and Ellice Islands, Ocean and Nauru Islands, and also in Papua. Formerly it was in the Society Islands (1796-1890) and in the Loyalties (1841-1921), but the work there is now carried on by the Paris Missionary Society. The story of the L.M.S. in the South Seas is one of continual extension. Its work in the Polynesian Island groups has resulted in the Polynesian peoples embracing Christianity. In these islands the Society has 250 churches with more than 18,000 Church members, 520 native ministers and pastors, and about 12,500 boys and girls in schools. The white staff numbers nine men and four women. The younger work in the Micronesian group of the Gilbert Islands is less developed, yet the L.M.S. there has its 4,000 Church members and 11,000 adherents, its seven missionaries and 105 native teachers, its training institution, boarding and village schools, and its mission steamer, the *John Williams*, visiting the group twice a year. In Papua the work of European and Polynesian missionaries began in 1871; there are to-day 134 South Sea and Papuan teachers, 4,000 Church members, and nearly 10,000 children in the Mission Schools. The white staff numbers twelve men and three women. Missionaries of the L.M.S. have translated the Bible into the languages of Tahiti, the Cook Islands, Samoa, Niue, and the Loyalties, and portions of the Scriptures into some of the many languages of Papua, while Hiram Bingham of the American Board translated the Bible into Gilbertese—all work of immense value to other missionary bodies.

The story of the Presbyterian Mission and the John G. Paton Mission in the New Hebrides is one of great heroism. The first two missionaries to visit the group were John Williams and James Harris of the L.M.S., who were killed in Erromanga in 1839. From that time on, one attempt after another was made, first by the L.M.S., later by Presbyterians, to settle amongst the cannibals in these islands, and martyrdom followed martyrdom. The first missionary to settle and stay was John Geddie of Nova Scotia, who landed on Aneitium in 1848. At the present time the Mission has two well-equipped hospitals. There are also mission stations on each large island of the New Hebrides group with a training institution for native teachers on Tongoa.

The *Lutherans* are in the Mandated Territory of New Guinea. The *Australian Methodists* have missions there and in Tonga, Fiji, and the North-Western Solomons. In the Solomons the *South Sea Evangelical Mission* is at work. *Roman Catholic Missions* are established in Papua, the Gilbert Islands, the

Solomons, Samoa, the Mandated Territory of New Guinea, and elsewhere.

Anglican work among the aborigines of Australia.—The Church of England, through its daughter Churches in Australia and New Zealand, and by work carried on directly from the home country, has many and great responsibilities in the Pacific. First among these is the care of the aboriginals of Australia and the Maoris of New Zealand. Among the aboriginal people of Australia, numbering about 70,000, the Australian Board of Missions and the Church Missionary Society of Australia and Tasmania have laboured for many years. There are four industrial mission stations in Queensland, three in the Northern Territory, and one in Western Australia. An outstanding event in the history of these missions was the ordination of James Noble to the diaconate in 1925. He is the first full-blooded aboriginal to be ordained, and coming as he does from one of the very lowest of the aboriginal tribes, he is an example of what Christian influence and training can do for a primitive people.

Taking as example the Yarrabah mission we find hospital, school, industrial work—as part of which the boys have built their own saw mill—a church which is no longer adequate for the growing congregations, and a keen community spirit issuing in a Village Council for the management of native affairs. In Torres Strait work was commenced over fifty years ago by the L.M.S., and in 1915 that society, with high regard for Christian comity and paying a compliment of confidence to the Anglican Church, handed over all its work in this group of 3,000 people to the Diocese of Carpentaria. To-day the Church is strong, a native ministry is growing, and self-support is rapidly being achieved. The natives are all Christian and the mission possesses the full confidence of the Queensland Government. Missions among aboriginals owe much to John Gribble, who gave his life to this work; his example has been followed by his son and grandson; these three have made a wonderful contribution to the work.

The aboriginals, together with the rapidly increasing white population, must be the first call on the resources of the Church in Australia. She is, in addition to work at home, reaching out to other lands and is giving support to Anglican work in New Guinea and Polynesia and considerable help in Melanesia, but in thinking of the call to the Church in Australia we must not overlook the extent of her responsibility at home. The Government of Australia by separate State Parliaments has tended to hinder Australians from realizing the aborigines as a national

responsibility. Federal responsibility for the aborigines is no doubt the ideal, but at the present time it is not practical politics.

Anglican work among Maoris.—The Anglican Church in New Zealand has her own home problem among the Maoris. Each diocese undertakes missions in its own area, but the General Synod has recently agreed to the appointment of a Maori—the Rev. F. A. Bennett—as Suffragan Bishop at Waiapu for work among Maoris in that diocese and in other dioceses when the diocesans wish for his help. The greater number of Maoris is found in North Island; in the dioceses of Auckland and Waikato there are 24,000 (about one-third being Church people), and in Waiapu 17,000. The half-caste element is large. In Wellington diocese the Church, by agreement with the Methodists, works only south of the Waituratura River. The South Island contains less than 20,000 Maoris, 13,000 being in Christchurch diocese. Although the work is mainly educational and pastoral there is very real evangelistic work to be done amongst the lapsed or hostile.

A common danger is the emergence from time to time of "prophets" with a new "teaching" who claim a large following among their credulous fellow-countrymen. Lately one of these men, Ratanga by name, has given considerable trouble. He appealed to the desire for independence, so evident everywhere of late. His teaching was a strong blend of Old Testament ideas combined with a special angel-worship. He baptized his many followers in the Name of the Blessed Trinity and of the Holy Angels. He also ran a bank on very doubtful lines. The Maori clergy stood firm, but many catechists and hundreds of Church people were carried away. The bishops in New Zealand report the movement as on the wane, and hope for the strengthening of the Church by the purging out of unstable elements.

The Church's debt to Missions in the South Seas.—Missionary work all the world over and Church organization at home owe much to pioneers of the South Pacific Missions and especially to Bishop G. A. Selwyn, the pioneer of Melanesia. At the present time, when the Church works through Parochial Church Councils, Ruridecanal Conferences, Diocesan Conferences, and the Church Assembly, we are apt to forget that this democratic principle in Church government is comparatively new. The first Synod of clergy since the time when Convocation was silenced in England was summoned by Bishop Selwyn in New Zealand in 1844. From that time until his death in 1878 as Bishop of New

Zealand and later as Bishop of Lichfield he strove to further representative government in the Church. The first Diocesan Conference met at Lichfield in 1868, and the policy which was first thought out in the South Pacific became later the policy of the Church at home.

Another great debt we owe to the South Seas ; it was the shock and enlightenment that the Church received in 1871 when she heard the news of Bishop Patteson's martyrdom at Nukapu in Melanesia that brought her to her knees in the first intercession services on St. Andrew's Day. As year by year we observe this time of prayer for missions we should remember that the first call to this observance came to us from the Pacific.

THE DIOCESE OF MELANESIA

From a point about 600 miles north of New Zealand and the same distance east of Australia draw a line roughly following the outline of the Australian coast to the Equator.* This line will be between 2,000 and 2,500 miles long ; the island groups through which it passes form the Missionary Diocese of Melanesia. Beginning with the three Northern Islands of the New Hebrides we pass through the Banks Islands and the Torres Islands, then the Santa Cruz group (which includes the Reef Islands and the Duffs) a few unconnected islands, such as Tikopia and Vanikolo, and so into the Solomon Islands, in about half of which the Melanesian Mission is at work. Beyond this area we reach the Australian Mandated Territory which the Mission is now entering. This consists of New Britain, New Ireland, Bougainville, and the ex-German portion of New Guinea.

These islands are being rapidly subjected to European influences. There are large coconut plantations, with their houses and cattle, Government stations with wireless installations, large stores, with most varied stocks of tinned food and fruits, clothing, furniture, and all kinds of Western manufactured goods. The harbours are scenes of great activity with shipping of all sorts from the 5,000-ton steamer to the tiny launch. Trade increases in copra, béche de mer, rubber, sago, palm nuts, and other products. The planting of thousands of acres of coconuts and the cultivation of the flat lands on almost every island coast has meant that most young natives have been, or are, "plantation hands." With these new conditions of life so rapidly imposed upon the islands by the white man have come new temptations

* See map, p. 107.

and new diseases. One of the problems of Melanesia to-day is the high death-rate among the native peoples accompanied by a falling birth-rate. Diseases introduced with civilization are destroying or threatening seriously the island population.

Geographical problems.—In an island diocese of such enormous length the problem of communications is pressing. There are questions of communications with Australia or New Zealand, of communications between various groups of islands, between islands of the same group, and between villages in the same island. At present communication with many of the islands is very slow and uncertain. The means available are steamers from Sydney every five or six weeks to Tulagi in the Solomons, and Vila in the New Hebrides ; with both ports there is wireless communication. There is no direct sailing between groups, but Vanikolo in the Santa Cruz group is now a port of call both from Vila and Tulagi, and so serves as a meeting-place halfway. The Mission's main connecting link is the *Southern Cross*, a 405-ton yacht which goes twice a year through the diocese from Auckland, linking up the various groups and islands and carrying the Bishop on his tour of the missions. This is soon to be replaced by two schooners ; for work round the coast or between islands, launches, boats, or inter-island trading schooners are used. Each missionary in charge of a district must have at any rate a whale-boat or he would remain stranded in one spot for months. On the islands communication is either by boat round the coast, or on foot in the bush. An increasing number of roads are being made, possible for horses, but not yet for vehicles. These roads are made and kept clear by native labour, and are first made round the coast and then across an island. In time these roads will make travelling far easier.

The medical problem.—The islanders are in great danger from their own and imported diseases. In the New Hebrides the Government medical work is confined to a French hospital at Vila for natives. In the Solomons the only hospital at present available in the Mission area is that provided by the Government at Tulagi. Some beds are reserved in this for natives, but there is urgent need for more adequate provision of hospital accommodation for natives, and to meet this need a mission hospital is to be built on the Island of Mala.

In the Mandated Territory very vigorous Government medical work is in hand, but there is need for the establishment of Medical Missions, where the patient can be brought into a Christian atmosphere. When sympathy and skill combine for work in soul

and body results are very striking. Medical science now treats native diseases, notably yaws and other sores, hook-worm, malaria, as well as imported ones, dysentery, measles, and colds ending in pneumonia, with extraordinary success. Hospitals are a Mission necessity; they cost much but pay enormous dividends in spiritual and physical results. To decide where hospitals will be most useful is difficult, but there should be one in each group as a minimum. Infant welfare, maternity aid, inoculation treatment for various prevalent diseases are also crying needs.

The language problem.—The languages of Melanesia are innumerable. There may be many different ones on an island; a lingua franca is essential. No one native language shows any signs of becoming general. The white staff and natives preparing to be teachers all learn the language of Mota, an island in the Banks group; thus the white staff and the 550 teachers can converse together. It is the language used in the schools and colleges, and is in relation to the whole Church in Melanesia not unlike what Latin was to the mediæval Church. To solve the language problem and to prevent the spread of "pidgen" English it may be necessary for the Mission to teach English in the Schools and Colleges and to use it in the Church services. The village teachers would in this case continue to use the vernacular.

The "Suqe" problem.—In the southern islands of the diocese the relation of Christian missions to "Suqe" is a serious problem. "Suqe" is the old social organization of the people, and it has very deep roots. A long hut with a row of ovens is the place in which the initiated meet, and the oven at which a man eats shows his rank in "Suqe." In theory it need not be antagonistic to Christianity; in practice it is its most formidable rival. In the old days when "Suqe" was the religious system, a man's whole life was wrapped up in it. His religion, his social position, his wealth, all depended on it. He entered the "Suqe" as a child, and the rest of his life was engrossed by it. He passed by stages from oven to oven, by offerings and pig feasts, buying his right of way up the long hut where the lines of ovens stretched from end to end, till he got to the top and could eat there. Each step was an occasion of feasting, dancing, and so forth.

The chief outward clash with the Church is the long periods of segregation for those preparing to enter or advance a step in "Suqe." The chief temptation is to put "Suqe" first, and let

the Church resume its authority when convenient. The problem is how to Christianize the "Suqe" entangled as it is with animism. Can it be Christianized? The best natives doubt it, but may be too despairing. How is it to be Christianized? That can only be by making its rites subordinate and capable of suspension and limitation. The "Suqe" is an intense interest to its adherents and worth preserving, if possible, in the interests of native life. So far toleration of it when tried has not had good results, and "Suqe" is frowned on and forbidden to Christians. To zealous native Christians this seems obviously right. Cutting the knot, however, is much simpler than unravelling it.

The industrial problem.—Industrial schools are essential. Here the native is taught how to utilize and adapt his natural gifts in Christian surroundings. The Melanesian Mission boys have built a bridge at Maravoro, and six boys are employed in the printing shop. In various villages boys who have learnt some carpentry use their knowledge in building native churches, making and adorning church furniture, and in house-building. Boys who can run a launch or do plain carpentry under instruction easily find employment with white men. There are great possibilities before us in this work, but only a beginning at one school is yet possible. The Government is supporting the work with a grant in aid.

The great majority of the young men do some work on the coconut plantations of white and foreign employers, but the conditions of work need to be carefully safeguarded. If the native's own interests came first with all concerned we should not see so many depopulated villages, or so many returned labourers introducing evil habits and increasing the difficulties of the clergy and teachers.

Extent of the Mission.—Up to 1900 the work of the Mission was most effective in the south, and especially in the Banks and Torres groups, and in Gela in the Solomons. After that, the foundations having been firmly laid at the Norfolk Island Training School, growth became more rapid. Raga and Opa in the south, Bugotu, Guadalcanar, and Mala in the north began to yield fruits. In the Santa Cruz group progress has been made in certain areas. At present the small islands are mainly Christian or are rapidly becoming Christian; the large islands with populations of from 10,000 to 60,000 are still mainly heathen, but Christianity is established, the day of opposition is over, and the Faith is gaining ground. Choiseul and Bougainville nominally in the diocese are not yet reached, and pioneer work in the

Mandated Territory is only just beginning. The population of the islands in which the Mission is at work is reckoned at 180,000 people: of these probably 20,000 are adherents, and about 100,000 more or less in contact with Christian work, and not now in active opposition. They can and ought to be won. In Guadalcanar the Roman Catholics, and in Mala the South Seas Evangelical Mission have roughly about the same number of adherents that we have. The Presbyterians count some 30,000 adherents outside our sphere; the Methodist Missions are growing rapidly in the North-Western Solomons.

The Church in the south, which showed signs of relapse and revival of old superstitions, is, under Bishop Molyneux and its native ministry, showing welcome signs of revival and renewed zeal. In the Solomons there is much vigorous native Christian life, especially in Bugotu and Gela; elsewhere there is danger of Christianity spreading widely, but, for want of supervision, lacking depth.

Education.—It is characteristic of the Mission that the word “skul” (school) to the Melanesians means a Christian village inclusive of a room for teaching children daily and adults occasionally. The aim is to teach Christianity in a school of life-long duration. A Melanesian receives a preacher’s licence before that of teacher, and when too old to teach may still go on as a preacher. On the teacher depends mainly the life of the village and its happiness and growth from day to day. He lives the usual village life with his garden, hut, and fishing. His pay is very small, £1 to £5 per annum, and he is lay-reader, pastor, schoolmaster, amateur doctor, and general referee or go-between in village affairs. There are four Central Schools for boys and two for girls in charge of white missionaries with native assistants. The standard reached is much higher than the village school standard, and from these Central Schools go out the boys and girls who, after further training in the colleges, go back to their own villages as teachers or volunteer for missionary work in other parts of the diocese.

The Synod.—Under the guidance of Bishop Steward a Synod has recently been established, and recognized by the General Synod of New Zealand. It consists of the bishops and all priests (white and brown); it meets every five years. At the time of the meeting of the Synod, the whole staff as far as possible assembles for consultation and their recommendations go before Synod if a canon is necessary to make them valid. The sitting together in Synod of the brown priests with the white will, it is

hoped, prove of great value to both on questions which nearly concern the natives. The Bishop has the right of veto, so retaining his final authority while sharing his responsibility with the priests. There are elected advisory Councils for the north and the south, which meet every alternate year to discuss local problems.

Island Groups.

The New Hebrides.—This group includes the Banks group and Torres Islands, and is governed by the English and French Condominium. The recruiting of native labour for the plantations, though incessant and excessive, does not meet the demand, and Asiatic labourers, chiefly Indo-Chinese, are being imported. This constitutes a new problem.

The Anglican work is in Raga, Opa, Maewo, and the Banks and Torres groups, and of the 6,000 inhabitants of these islands, the majority is Christian. Here we find native priests in charge of districts and well-kept, well-attended churches. In one of the Banks Islands there are Central Schools for boys and girls respectively, and Opa, with a theological college for native ordinands, is the headquarters of the assistant bishop. The other islands of the group are in the Presbyterian sphere of work.

The Santa Cruz Group and Outlying Islands.—This group includes Santa Cruz, the small Reef islands, and the isolated islands of Utupua, Vanikolo, and Anudha, Tikopia, and the Duff group. They are under the British Solomon Islands Protectorate. The estimated population is 9,000. The natives are fast dying out, but with the enforcement of better village hygiene, improvement is looked for. The Christian villages, though still open to reproach, are much in advance of their heathen neighbours in decency and cleanliness. The natives are a very weak race in constitution, and ill-fitted to face the new and strange diseases brought to them from without. Tikopia and Anudha are now mainly Christian. In this group the Mission has one white priest, one layman, and ten native teachers. No other Mission is at work.

The Solomon Islands.—This group constitutes by far the largest part of the diocese. The principal islands where the Mission is working are Mala (population 60,000), Guadalcanar (30,000), San Cristoval, Ugi, and Ulawa (total population about 7,000); Ysabel (6,000), and Florida (4,000). The natives of Ysabel and Florida are all Christians.

Of these islands Mala, the most populous and virile, may be called the key. Seven-eighths of its people are still heathen.

It is the main source of labour, and Mala "boys" are found on plantations all over the group. Here there are four priests, two of them native. In Mala there is a ripe harvest waiting for labourers, and two more priests are needed at once as an absolute minimum. Teachers for a Central School for boys are also needed.

In Guadalcanar an Industrial School has made a promising beginning. The pupils are boys who seem likely to make better craftsmen than teachers. A picture of Christ the Carpenter hangs in the workshop. A white layman has charge, with skilled native assistants, and the Government has promised a subsidy. The Mission printing press is in this island under a white layman with native assistants. The first *evangelistic native brotherhood* was started in Guadalcanar two years ago. The initiative came from Melanesians. A band of thirteen young men are at work under vows of poverty, chastity, and obedience renewed annually. They go two by two to heathen villages to proclaim the Gospel and persuade the people to accept Christian teachers. They have built themselves a hut near a white priest, where they come at stated intervals for rest and for their communions. They select annually their own Elder Brother, and are directly responsible to the Bishop as Director. They are now extending their work to Santa Cruz.

Florida is in the middle of the group, the natural centre both for the Government and the Mission. The Government headquarters is on Tulagi, a small islet with hospital and gaol. The Bishop makes his headquarters at Siota, where there is the Selwyn Training College and where the cathedral is now being built as a memorial to Bishop John Selwyn. In addition to the 4,000 natives the white population is nearly 500 and there are about 100 immigrant Asiatics, chiefly Chinese.

The Mandated Territory of New Guinea.—This must not be confused with the Missionary Diocese of New Guinea or Papua. The Mandated Territory of New Guinea is the official title of the ex-German colony of New Guinea and the North-West Solomons, mandated to the Australian Commonwealth. The population is estimated at 375,000. Roman, Lutheran, and Australian Methodist Missions are working here, and the Melanesian Mission is now for the first time taking a share in the work among natives in the Gasmata district of New Britain. In this new mission district there is a native population of about 10,000, all heathen. The Government is in full sympathy with the project. Canon E. M. Wilton of Bathurst, N.S.W., has recently been consecrated

as assistant bishop for this pioneer effort, and English priests have been accepted for it.

The needs of the diocese.—There is urgent need for strengthening the staff of the diocese. At least fifteen more white priests are needed to maintain existing work and to begin new work in the Mandated Territory. On the extreme importance of manning the medical work efficiently we have already dwelt. Laymen, especially “spiritually minded craftsmen,” are required as industrial instructors and teachers, and to help in house-building, running and repairing launches, and other work. Women with educational qualifications are needed for Central Schools for girls and for supervising district work. The whole question of the formation of an ocean province is under consideration, and the present diocese of Melanesia must be divided as soon as possible. The recent appointment of two assistant bishops can only be a temporary expedient.

The expense of maintaining the existing work exceeds the Melanesian Mission’s average income by about £2,500 yearly. To meet this, securities have been sold, a crippling measure which must not be repeated. At least £3,000 a year is required for extension work in the Mandated Territory and elsewhere, and £2,000 for the new Medical Mission in the Solomons. Thus £7,500 new income is essential.

To the Church in England comes a special call. From England the Melanesian Mission was originally founded, financed, and manned: of the missionaries about half come from the old country, and half from Australia and New Zealand. As to financial contributions, apart from endowments, that of Britain equals the combined totals from Australia (£2,000) and New Zealand (£8,000). It will be noticed how generous is the contribution of New Zealand to Melanesia, her special missionary charge, for New Zealand as well as Australia has work among its own native inhabitants to finance. The Melanesians themselves give about £3,000 a year and considerable personal labour in church-building and other work. Efforts are being made to increase the amount they give towards the support of their own clergy.

The objective for England must be to provide £12,000 a year for existing work, £2,000 for medical work, and £3,000 for extension work. This means an increase of £7,000. The old-established work has the first claim; the new work must be done, but not at the expense of the old. Australia’s share of the

expenses should be increased. The work being begun, largely with English money, in her own Mandated Territory is recognized by Australia as having a special claim on her, though she looks upon the New Guinea Mission as a primary charge.

THE DIOCESE OF NEW GUINEA

The island of New Guinea lies just under the Equator. It is roughly 1,500 miles long and 500 miles across at its widest part. The north-western half is Dutch, the other half, which was British and German before the war, is now under the Commonwealth of Australia, the ex-German part being held under Mandate. The Melanesian Mission is working in the Mandated Territory, but that in no way diminishes the large responsibility of the *New Guinea Mission*, which was founded in 1891 by Albert Maclaren and Copland King. The territory of the New Guinea Mission extends along the coast from what was the German boundary near Mitre Rock in the north to East Cape in the south-east, with the main range as the inland limit. This range in the southern part of the diocese approaches the coast, but to the north it recedes farther and farther inland. Hard as the Church has worked for the thirty-seven years of the Mission's existence, it has touched but the fringe of a very big undertaking. New Guinea calls for advance.

The natives are a mixed people—though no one yet has explained the mixture completely. The variety of peoples and languages constitutes a great problem for both missionary and Government administration. Racial types and customs differ widely. Every few miles along the coast there is a distinctive language or dialect. There is no sense of unity and little in the nature of chieftainship to bind the tribes together. In the south and round the coast the prevailing type is Melanesian, with inland tribes of darker, shorter, swarthier build. The latter, called Papuan or “frizzy-haired,” represent the earlier inhabitants. Both Papuans and Melanesians are primitive people with few wants and these easily satisfied, since Nature in the tropics bestows her gifts with a lavish hand. They are an outdoor people living the simple life because there is no need for ingenious protection from change of seasons or from winter cold. Some villages are hidden behind palisades in the depth of the tropical forests or built on piles in almost inaccessible swamps. Others, again, are perched like mediæval fortresses on the tops of bare hills; but most lie near the seashore behind screens

of coconut palms, which always grow best when they have their roots in salt water.

There are no railways and no motor transport, and only in coastal centres are there even horses and carts ; for there are no roads or easy footpaths, and those who move from place to place must walk along the beach, or on narrow tracks climbing over high ground or through reeds, long grass, and bushes ; or they may go in canoes hollowed out from the trunks of trees on the rivers and creeks and lagoons or up and down the coast among the reefs and great waves of the Pacific. The men are hunters and fishermen and workers in stone and wood. The women cook the food and work in the gardens, planting and weeding and cutting up wood and bringing it home along with loads of bananas and yams and edible roots. The children go about all day with their fathers and mothers, or splash and play hour after hour in the warm water.

But this is not the whole story, and before long there will be few villages untouched by Western life and industry. Through the development of trade, and in the ports the native is brought face to face with the white man and with the miracles of modern science and industry. The spirit of unrest in labour circles and the increasing desire for material things appear in New Guinea as elsewhere, and at the native annual conference at Dogura in 1927, where teachers and others from all parts of the diocese were gathered, grave anxiety was expressed as to the industrial situation.

Staff and methods.—The clerical staff of the diocese consists of the Bishop with ten white priests, four native priests, and four native deacons. The main objective since the foundation of the Mission has been the building up of a native church with native priests, and though the full attainment of this ideal is not likely for many years, all the Mission administration is directed to that end. At St. Aidan's College at Dogura native ordinands and teachers are trained. The native priests are usually licensed as assistants to their white brethren, but in one district two natives are ministering to their own people with the minimum of European supervision. Speaking generally the native clergy are showing themselves competent both spiritually and intellectually for the work of the ministry. On the staff besides priests there are four white laymen, one of whom is a doctor and about twenty white women.

In the early days much pioneer work in the diocese was done by native teachers from the Solomon Islands and the New

Hebrides. These, under the supervision of English and Australian priests and lay-workers, did invaluable work that white men, by themselves, could hardly have accomplished. Of these there now remain only about ten; their places have gradually been taken by some fifty Papuan teachers trained in the mission schools and Training College. In addition, a large body of native catechists are doing excellent voluntary work as preachers and evangelists.

There are about 6,000 Christians in the diocese, of whom two-thirds are regular communicants. There are over 2,000 children in the forty-three mission schools. All the native education in Papua is in the hands of missions assisted by Government subsidies and subject to Government inspection. Besides the boarding school at Dogura, the head station, there are twelve stations where the schools are under white supervision. Four have a trained white teacher in charge, while others are supervised by the missionary of the station. In these schools boarders are taken from outlying districts where there is no village school within reach, and the standard of education is higher than in the village schools, which are under the charge of Papuan or Melanesian teachers. At Dogura, besides St. Aidan's College, there is also a technical school where boys are taught carpentry, joinery, cement work, building, agriculture, and other crafts. It was Bishop Stone-Wigg who introduced industrial missions in the hope that through them the native Church might become self-supporting.

In all the stations there are daily services attended by both heathen and Christian natives, and the teachers go round the neighbouring villages every Sunday taking services. In the Boianai district native evangelists make preaching tours in the mountains from time to time. In the northern part of the Mission area a hospital has recently been built and the only white doctor of the Mission staff is in charge. This receives financial help from the Government. The four fully qualified nurses do a great deal of work for both in-patients and out-patients and also for members of the European community. At every central station there is a dispensary.

In settlements where there are fifty or more Christians, church government is in the hands of a village council which is partly elected by the Christians and partly nominated by the missionary in charge. The council is responsible for the upkeep of the church and school and for the collection of the "Church due" of two shillings a year from every Christian. This due is some-

times paid in cash, but more often in kind. There are difficulties with regard to it, as those who earn money tend to hoard it, and moreover the Government head tax has priority, for those who do not pay this are punished.

Needs of the diocese.—The chief need is for priests, lay workers, and women. Some stations are at present without resident white clergy. Other places are asking in vain that teachers may be sent. Many new districts, some with considerable populations, have been discovered inland and on the main range. Without an increase of staff and annual income an advance inland is impossible. The diocese asks for three priests at once, for more teachers, and for financial help. The work is primarily the responsibility of the Australian Church, which contributes £13,000 a year to the Mission, but the minimum required for the existing work without possibility of extension is £15,000, and from the first it was stated by the Australian Primate in General Synod that the Mission for many years must look to the Church in England for generous support. The Government, through its very able administrator, Sir Hubert Murray, while giving valuable moral support, keeps a watchful eye upon the mission activities, and asks rather frequently whether the mission intends to take the opportunities in the area assigned to it or whether some other body of Christians shall step in and do what it is failing to do. Undoubtedly there are doors open which will soon be closed. We are welcomed now, but when commerce, as it probably will, becomes the dominating force, our difficulties will increase enormously. The evangelization of the natives under the new conditions will be costly and certainly less hopeful.

THE DIOCESE OF POLYNESIA

Bounded on the north by the Equator for 3,000 miles and extending 1,000 miles southwards, the Diocese of Polynesia lies west of the Diocese of Melanesia, and south of the American Diocese of Honolulu. This immense area of ocean contains only some six hundred islands, and of these the largest is Viti Levu in the Fijian group, about half the size of Wales, while many are mere verdure-covered rocks.

The diocese is crossed by several regular steamship routes and the islands are few which have not been entered by the Western trader. Coconut growing and the preparation and export of copra, sugar production, fruit-growing, and recently the manufacture of rubber, have brought the white man to the

islands, and not only the white man but the Indian, the Chinese, and the Melanesian. In a great industrial centre like Labasa in Fiji where the Colonial Sugar Refining Company has a mill, white mechanics in greasy overalls are working alongside of Indian coolies in an atmosphere of smoke, whirling machinery, and busy offices reminiscent of industrial centres at home. Out on the sugar plantations and in the coconut groves, sometimes in small and isolated islands, Indians, Chinese, and natives are working under the superintendence of a handful of white men.

Early in the nineteenth century it was not a tale of industrial problems which reached this country, but of cannibalism, cruelty, and ferocity. Traders brought home reports of the primitive depravity of the natives, and, undaunted by the prospect of isolation and danger, men and women of the London Missionary Society and the Wesleyan Methodist Missionary Society set out to carry the Gospel to the islanders. The labours of these societies and of the Roman Catholic missions have resulted to-day in all the indigenous population being nominally Christian, so the native peoples of Polynesian race are members of other Christian bodies, and our Church has no work among them except the mission in Tonga which owes its origin to Bishop Willis.

The principal work of our Church is among the scattered white population of the islands.* The only non-Christian work in the diocese is among the immigrant peoples, Indian and Chinese, in the Fijian Islands. It is by arrangement with the Australian Methodists that the Anglican Church has undertaken the care of the 10,000 *Indians* of Northern Fiji, the majority of whom are employed in the sugar refineries of Labasa. These Indians were brought originally from the United Provinces under the Government scheme of indentured labour which was stopped in 1917. A large number of them were born in the islands, and many at the end of their term of indenture have settled down to cultivate their own two-acre plots. In Labasa the Anglican work is chiefly among the children of non-Christian Indians, for there are only three or four Christian families. The boys' school has recently been enlarged, and a girls' school has been opened. The Indians have yet to be converted to the need for education for their girls, so that there are considerable difficulties to be overcome. In Labasa medical and infant welfare work form part of the Church's activity.

The *Chinese* population in Fiji has been growing of late years, and the Church has now begun definite work among them at

* See *The Call from Our Own People Overseas*, pp. 72-75.

Suva, the capital. Here the advent of a Chinese lay-reader from Hong-Kong has made possible the opening of a day school for Chinese children and regular meetings for Christian instruction. The *Melanesian* immigrants in Suva have their own church and schools. Here a white priest and his wife, assisted by a white layman and three Melanesian Catechists, are doing excellent work. It is a comparatively small and nominally Christian community, and there are fifty children in the schools.

The Bishop asks for an assistant priest for Suva, where the vicar, who is also the Archdeacon of Fiji, needs help. A priest is also needed for the mission to Tongans, which is now in the charge of two native Tongan teachers. The memorial church to Bishop Willis is to be commenced in Tonga shortly, and the whole work of this mission is ready for development if adequately staffed. Two experienced women are asked for to undertake work among the half-caste children of the diocese. An increase of £2,000 per annum is urgently needed, but most of this the Bishop hopes to raise in Australia. A further capital sum of £2,600 is needed for building purposes. The support given by the Church in England to the work in Polynesia is a responsibility of the Society for the Propagation of the Gospel.

CONCLUSION

The Call to the Church of England from the South Pacific can now be stated, in general terms. For the maintenance and extension of the Anglican work there are needed twenty-one additional priests, one doctor, nine or ten nurses, a number of women teachers, and an increase in annual income of £11,500. Beyond this, the Bishop in Polynesia needs a capital sum of £2,600. The burden of this need, both for workers and for money, will fall largely on the Church at home, although Australia and New Zealand are making every effort to do their part.

A survey of the Call from the Pacific cannot but impress on our minds how immense is the value of missionary work, and how urgent is the need for it in this area. These island folk were once described by the famous traveller, Miss Gordon Cumming. She was writing of the Solomon Islands; but many other islands, now Christian, were just as savage as they. The people were, she writes, "Literally untameable, all ferocious cannibals and treacherous to a degree." Yet to-day we find, on these same islands, and in hundreds of villages, those whom no man could tame by non-Christian methods, "sitting at the feet of Jesus,

clothed and in their right minds," and ready to tell their own people in hostile tribes what Christ has done for them. To-day former head-hunters are living at peace with their neighbours, cannibalism is dying out, and the "treacherous natives" are found capable of consistent loyalty to Church, State, and employer. The village teacher replaces the witch doctor, the village native-built church the skull-house, cricket and football matches the old tribal warfare. Canoe houses, huts, gardens, cooking bowls, fishing nets are there as Patteson or Selwyn saw them. The club, bow and arrow, and spear are all much less in evidence, though still to be seen. Dancing, singing, and feasting still inspire enthusiasm, but they celebrate Christmas, Easter, Pentecost, and Church consecrations, not death feasts and blood feuds. They sing much, but it is in morning and evening worship or carol parties, and not in the night-long chanting of the unsavoury exploits of dead chiefs. They beat the drum to call to prayer, not to cursing. They visit each other unarmed and unafraid to co-operate in some mutual interest, not for extortion. Little boys are sent away, not to be killed to make peace, but to learn at school to be themselves living makers of peace.

So they have emerged and are emerging from savagery, but they come out of it to face the problems and temptations of contact with an alien civilization. There is one bulwark only both from savagery and unassimilated civilization, and that is a native Christian Church. The clear call to us, who have rescued them from savagery and brought them civilization, is to build up that Church while they still remain ready to enter it. That means patient work, with adequate human and financial support supplied by the Church at home.

For these Pacific Islands and their future the British race is mainly responsible. Mendana the Spaniard came, Bougainville the Frenchman saw, but Captain Cook the Englishman conquered. To God and man we must answer for the use we make of these possessions. Martyrs, both white and brown, led the Church on to penetrate them, and much spiritual wisdom laid sound foundations. Now in these changed and in some ways less hazardous days there is still the challenge to the Church to preserve, build up, and complete. The task may be more prosaic, but it needs steady self-denial and is more than ever imperative. That task is to provide for the peoples throughout the Pacific a secure Christian life in their own new world side by side with the white man.



**PART II—RE-SURVEY OF THE FIELDS
COVERED BY THE PREVIOUS FIVE
REPORTS**



RE-SURVEY OF THE FIELDS COVERED BY THE PREVIOUS FIVE REPORTS

THE first part of this Report has surveyed the commitments and needs of the Church overseas in all the important fields which were not touched in the earlier Reports. In one sense the World Call series of Reports is now complete. In another sense it is not complete. History does not wait on the makers of reports. Three years and more have passed since the first four surveys were ready; nearly two years since the Fifth Report was prepared. The World Call at the end of 1928 is not the World Call as it was at the end of 1925 or in 1927, and a review of the situation in the fields treated in the five reports previously issued is necessary if the Church of England is to apprehend rightly its present-day responsibility.

We attempt, therefore, a brief re-survey of the five fields* already studied, in the light of statements given by many of those who compiled the original reports. Their statements indicate the changes which they see during the last three years and the bearing of those changes on the situation and on the World Call.

AFRICA

Africa is taking a larger place in the consciousness of British people

The *Call from Africa* unquestionably turned the thoughts of many Churchmen towards Africa. The *Le Zoute Conference*, 1926, organized by the International Missionary Council on the Christian Message to Africa, and successful efforts at co-operation between missions and Governments are tokens of the growing concern of both for the African. Le Zoute and conferences on

* No maps are given to accompany this re-survey, but an envelope containing ten original maps of India, Africa, the Far East, and the Moslem World, specially prepared for the first four reports, may be obtained from the Press and Publications Board, Church House, Westminster, price 3d., by post 4d. It will be found valuable in the study of this re-survey.

African education at Edinburgh House and elsewhere have aroused educationists at home to Africa and the significance of African educational experiments. Visits of statesmen to Africa and the Hilton Young East Africa Commission have focused the thoughts of the newspaper reader on certain African developments. The awakened interest of the thinker and scholar is shown by the appearance of the *Journal of the Institute of African Language and Letters*.

Africa has developed rapidly in these three years

Communications.—The London to the Cape journey *viâ* Cairo has been made several times by aeroplane. Sir Alan Cobham has flown round Africa. Egypt has been linked with Uganda by a regular air service. The new branch railway opened January 1928 provides the cotton-growing areas of East Uganda with a direct outlet to the coast; another new railway will, when completed, link Victoria Nyanza with the Tanganyika system. Great developments are taking place in motor transport. The African, West and East, is buying and using motor lorries in large numbers, and the chiefs in West Africa are now encouraging instead of hindering the making of roads. All this means that Africa is more open than it was three years ago to the influences alike of secular civilization and the Church.

Political developments.—The Conference of the Governors of British Colonies or mandates in East Africa in January 1926 seriously opened out the question of the political Federation of these territories. The settlement of the Flag controversy in South Africa gives a chance for a closer co-operation of the white races in the sub-continent; while the Hertzog-Habibullah Agreement (February 1927) has gone some way towards settling the "Indian question" in South Africa. The proposed colour-bar legislation in the Union of South Africa is for the moment suspended, but the situation is an unsettled and anxious one; the bishops in South Africa have taken a strong and honourable stand for the rights of the African in the matter.

Ecclesiastical developments.—Ecclesiastical changes have come quickly. The *Call from Africa* showed urgent need for *three new bishoprics*. The Dioceses of the Upper Nile (1926), of Masasi (1926), and of Central Tanganyika (1927) were all formed within two years. The first Bishop of Central Tanganyika, for which C.M.S. has a large share of responsibility, is an Australian, and he has secured recruits and support in Australia. The

Report spoke of a *Province of East Africa* as a certainty, but a far distant one; yet in 1927 the chosen representatives of the seven dioceses in East Africa met at Nairobi to consider the foundation of such a Province; they drew up proposals for a constitution, which have since been approved by the Synod of every diocese but Mombasa.

An outstanding ecclesiastical event was the Jubilee of the founding of the Uganda Mission of the C.M.S.; the celebrations revealed to the world a self-governing, self-supporting African Church with 50,000 communicants and 215,000 adherents, sending missionaries of its own into a wide area and dealing with important mass movements.

The coming of the Church of Africa.—The Churches of Uganda and Nigeria are but forerunners of the Church of Africa; their period of childhood is over; at Jerusalem the delegates from these Churches showed them to be among those “younger churches” which will share with the “older Churches of the West” the task of winning the world for Christ, and will bring distinctive gifts to the task. The Church lost a great leader and Africa one of her greatest sons, when Dr. Aggrey, the African Vice-Principal of the Prince of Wales College, Achimota, died suddenly in July 1927.

The Report pointed out the growing spirit of independence in the Church in West Africa. To-day, even in areas where the Church is less developed, the Christian African is finding his feet. He is more assertive, growingly impatient of European control, readier to take control of Church affairs himself. It is an evidence of growth, and missionaries in Africa must, as the Bishop of Grahamstown writes: “be ready to ‘live dangerously’ . . . being content to risk failures in the interests of the ultimate strength which experience brings . . . that our native people may rise to the full level that is their right within the Christian fellowship.”

THE CALL FROM AFRICA TO-DAY

The call for the educationist.—The main message of the Africa Report concerned the need and demand of the African for the kind of education which would fit him for the life of an African in Africa; the willingness of the Governments in British Territory to give him (*and her*) that education: the consequent demand on the missionary societies for large educational developments in response to the co-operation which the Government was ready to give, in the training of teachers and other ways.

There has been a very real response : the recognized missionary societies have endeavoured to meet Government offers of co-operation, and have sent out a largely increased proportion of men and women for educational work. In 1926 and 1927 the C.M.S. sent out for educational work on Government grants 28 missionaries, 4 married and 9 single men, and 15 women. In the U.M.C.A. area, a Central Teachers' Training College was opened this year in Northern Rhodesia, and Central Boys' Schools in Nyasaland. Interesting industrial work has been started through the S.P.G. at Clydesdale, St. John's, and at Holy Rood Mission in Zululand, and the priest in charge of the former has been asked by Government to start more industrial schools of the Clydesdale type.

Such Government co-operation is new : accounts of the satisfactoriness of its working vary from field to field, but in the main the verdict on both sides is favourable, and the development of further co-operation is retarded only by the shortage of the right kind of educational recruits and money for their support. The C.M.S. reports that " the patience of the Governments has been admirable : they wait for the carrying out of their policy ; they hold open posts which we fail to fill ; they invite us to supply supervisors for the schools, but, in Nigeria, for instance, so far the only two supervisors are missionaries who were already in the field and have been withdrawn from other educational work."

Despite the response already given, *Vacant Posts*, 1928, asks for 32 educational missionaries (20 men and 12 women) for Africa, under Church of England societies.

The call for evangelists.—The outstanding fact in C.M.S. areas is the phenomenal spontaneous growth of the Church in pagan areas. Those who have visited the mass movements in India report that the pressure on the Church from the mass movements in parts of Uganda for evangelists and teachers and for those who can train them, equals anything they have seen in Dornakal Diocese. From parts of Nigeria come reports of African workers overwhelmed by the hundreds of men and women coming to be taught. Ever wider areas are open to the Gospel, but the situation, at least in Nigeria, has lost much of the hopefulness of even three years ago in that our failure to take advantage of the opportunity is leading to the demoralization of the Church. Actual disintegration is going on in some districts, unorganized growth in others ; for spiritual and mental development is far from keeping pace with geographical and numerical expansion.

Superstition is largely unchecked and heresy threatens the peace and strength of an untaught Church. The tenacity of the missionaries in these circumstances is remarkable, yet the failure to send the bare minimum of expected reinforcements is affecting even their fine spirit. The U.M.C.A. reports mass movements in South-West Tanganyika and Nyasaland.

The call for medical workers.—There are insistent calls for the development of health education and of preventive medical work, as well as for more doctors and nurses for the existing hospitals, always understaffed. The Uganda Government has offered co-operation in the training of hospital attendants, sanitary inspectors and dispensers as well as maternity nurses in the C.M.S. Mengo hospital in Uganda. Work for lepers is developing rapidly in Uganda, in the U.M.C.A. territory especially Nyasaland, and in St. John's Kaffraria, and Bloemfontein.

Vacant Posts, 1928, shows that the recognized Societies are asking for 79 recruits for Africa (57 men and 28 women) not counting 21 requests for workers amongst our own people. In spite of increased attention given to Africa the call remains large. For example, the C.M.S. between June 1926 and June 1928 sent out no less than 109 missionaries to Africa. During the same time the C.M.S. lost either by death or by retirement from Africa no less than 66 missionaries: thus the total result of a vigorous two-years' C.M.S. effort on behalf of Africa was an increase of 56 missionaries.

It is encouraging that in spite of increase in personnel the annual C.M.S. expenditure on this group of missions has dropped by nearly £8,000; this indicates not only increase of Government grants to education, but the increased share of support undertaken by the Africans themselves.

INDIA

No very startling changes have taken place in India, Burma, and Ceylon. Nevertheless all the main demands of the "Call from India" in 1925 have been emphasized by the events of the past three years.

Ecclesiastical developments.—The *Indian Church Measure* passed into law in November 1927, and the Indian Church Constitution, after being carefully considered by the Diocesan Synods, was modified by the General Synod in February 1928. The

Church of India, Burma, and Ceylon, now goes forward free to administer its own affairs independently of the Province of Canterbury and on Indian lines, and to bring the peculiar contribution of the spiritual life of India to the Churches of the West and to other Eastern Churches.

At once it is faced by *the question of Reunion*. Presbyterians and Congregationalists in South India are already acting together as the *South Indian United Church*. A Joint Committee of representatives of this Church, the Wesleyan Church, and the Anglican Church has already presented important resolutions on proposals looking towards the union of the two latter with the South India United Church. These resolutions have been accepted unanimously, both by the Episcopal Synod and by the General Council of the Church in India, Burma, and Ceylon. The General Council unanimously resolved that they were prepared, with a view to bridging over the period until an episcopally ordained ministry was established throughout the Church, to agree "that to all, who at the time of Union are ministers of the Uniting Churches, should be accorded after union the position of ministers of the Word and Sacraments in the United Church." At the same time they stipulated that the conscientious convictions of Anglicans on the one side, and the South India United Church and the Wesleyan Church on the other, should be protected.

It is thus more than possible that the commencement of the union will take place within a few years. To quote the Bishop of Dornakal at Lausanne: "*We must have one Church. We want a Church of India, a Church which can be our spiritual home, a Church where the Indian religious genius can find natural expression, a living branch of the Holy, Catholic and Apostolic Church, a Church which, being a visible symbol of unity in that divided land, will draw all men to our Blessed Lord.*"

The transfer of administrative control from mission to diocese is going forward; it is well advanced in Dornakal and fairly complete in Travancore and Tinnevely. Plans are well advanced for the division of the Diocese of Bombay by the constitution of a *new Diocese of Nasik*, and have been approved by the General Council.

Mass movements.—The huge task before the Church in India is seen more clearly than ever in the reports of the last three years from the mass movement areas, particularly in the Telugu country. The movement, according to the Bishop of Dornakal, shows no sign of slackening; the number of converts in his diocese last year was over 10,000. The appeal for *work*

amongst the outcastes is being merged into an appeal for the *rural population*, for the influence shown in the Report of the conversion of outcastes on the caste people in the villages is becoming more marked. In the annual evangelistic campaign in the Kistna area of Dornakal, 4,000 villagers were enrolled as inquirers in one week ; half were not outcastes, but Sudras. The call for teachers is stronger than ever ; the greatest barrier to evangelism is the lapsed convert. Bishop Azariah had recently to strike about 2,000 names off the list of inquirers in one district, for the simple reason that they had either not been taught at all or so badly taught that they had sunk into apathy and indifference.

There is a distinct increase of effort on the part of Hindus and Moslems to win the outcaste. At a recent large conference of representatives of the outcaste tribes from all over India, it was pointed out that Hindus, Moslems, and Christians were now competing for the adherence of the depressed classes and that whichever community won them would dominate India.

Educated India.—The Report dwelt on the seeking attitude towards Jesus Christ characteristic of large numbers of educated Hindus and also Moslems to-day. Since then two remarkable books by Stanley Jones, now a Bishop of the American Methodist Episcopal Church in India, *The Christ of the Indian Road* and *Christ at the Round Table*, have appeared. Both illustrate vividly the same Christ-regarding tendency, and give a vision of the spiritual gifts which the Indian Church may bring into the Church Universal. There is, however, no evidence yet of an increase in the number of educated men who enter the Church. A one-sided nationalism, the fierce recrudescence in the last two years of communal strife between Hindus and Moslems, seem to militate alike against an interest in the things of the spirit and against the progress of those movements for social reform to which many Indians are devoting themselves.

The publication of *Mother India* roused fierce resentment both amongst educated Indians and missionaries against a disproportionate and unsympathetic presentation of the social sores of India ; it is possible, nevertheless, as Gandhi hints, that the irritation produced by the book is stimulating social, educational, and hygienic reform.

Two new universities of the affiliating type have been inaugurated, one at Agra and the other the Andhra University in the Telugu country. Canon A. W. Davies, Principal of St. John's College, Agra, becomes first Vice-Chancellor of Agra University, an outward sign of the influence of missionary education on

general educational progress in India. A hopeful sign is the *Christa Seva Sangh*—a Christian brotherhood begun in 1927 in Poona and recruited from the English Universities. In this brotherhood young Christian Indians and Europeans live a common life in the service of India.

The Call from India to the Church in England for help in men and women and in money is greater than in 1925. The Societies are asking for 33 men and 47 women to maintain existing work and meet urgent necessities. The call is for 25 priests, 11 doctors (2 men and 9 women), 6 nurses, 14 educationists (5 men and 9 women), and 23 women evangelists. "Hopelessly understaffed" was the verdict of *The Call from India* on almost every part of the field; the situation has changed for the worse; the death roll has been heavy; Indian missions are suffering severely from the long-continued shortage of men and means.

THE MOSLEM WORLD

Since the *Call from the Moslem World* was published the developments noted in that report have, in most cases, continued.

The rapid progress of secular civilization is to-day perhaps the most outstanding feature among educated classes in some countries, such as Turkey, Egypt, and Palestine. Young Islam is showing an increased dissatisfaction with seventh-century ideals, and regards the age of Mohammed as mediæval and obsolete. There is a noticeable disillusionment with Islam as a system; this is resulting in rather widespread agnosticism more marked than in 1925. Missionaries are feeling that the greatest obstacle amongst the intelligentsia is not so much Islam as a secular way of life. Everywhere in the Near East after Ramadan, 1928, one heard of the wholesale breaking of the fast and a refusal to obey this command of the prophet. This represents a breaking away from what had hitherto been regarded as one of the pillars of Mohammedanism, a decree of God, and a law of Islam. Recently three sheikhs with the highest diplomas of the Azhar University, Cairo, waited upon the head of a Christian institution to discuss with him the vital factors of life. They claimed to represent 2,000 Azhar students, and expressed themselves as disillusioned. Islam failed to meet their needs when they faced the realities of life.

This resurgence of life in the youth of Islam is making the present day one of quest and search, of revolution and upheaval, and of secularism and materialism. [Secularism is perhaps most

marked in the Republic of Turkey. Since 1924 Mustapha Kemal has consolidated his position. The orthodox Islamic party has hidden its head in confusion, and modern Western thought is increasingly penetrating the country. The religious restrictions against mission schools are still in force. It is forbidden directly or indirectly to teach religion to any one under eighteen years of age. Above this age there is now a wider liberty, yet missionaries have only a precarious hold. They hold on in hope that out of this new thought in Turkey a new day of liberty will dawn. In Persia also missions are threatened with restrictions on educational work unknown before.

Such statements are in general true of the educated classes ; they, however, represent a small minority. There are other forces at work. A section of educated men are fiercely loyal to Mohammed and Islam, and seek to give Islam a new conception of God and life, and to evolve a modernized and up-to-date religion, for they see that with the break-up of religious solidarity must come a disruption in the political strength of Islam. Their cry is therefore *Islam and Mohammed as a rallying ground for the political forces of the Moslem World in the face of the West*. This is certainly the tendency which is behind the Caliphate movement of India. This new phase of Moslem life has produced a new method of defence. Hitherto Moslems have always shown the most profound respect for the person and character of Our Lord. To-day some sections of the Moslem press are changing their policy, and the picture of Christ as given in the Koran is brushed aside in a great anti-Christian propaganda, in which an appeal is made to the West to embrace Islam as a sound Unitarianism with a world political, social, and religious policy.

A reaction from the new thought and liberalism is an *intensified orthodoxy* in some quarters, *e.g.* in the Wahhabi movement of Arabia, where the policy is "Back to Mohammed—Purify Islam—Overthrow the Infidel!" Here we find ourselves suddenly transferred to the seventh-century atmosphere. Ibn Saoud is a good replica of Mohammed, and Arabia under his rule must be very similar to the days of the prophet.

In this stage of transition it is impossible to speak of the situation as crystallizing, yet the various currents of thought are becoming more defined. Wahhabi policy is clear-cut and uncompromising. The new Islamic group is on the offensive and is seeking to build up an Eastern political system around the framework of Islam. The youth of the Moslem world is breaking away from restrictions and rules of faith. They refuse to be moulded,

and they hold the future in their hands. Through all this there is undoubtedly on the part of many an increase of tolerance towards other faiths. The statement in the Report that the minds of millions of Moslems are open to the Gospel remains true. This does not mean that they are prepared to become Christians. A strong undertow must be reckoned with in almost every Moslem land. There is, however, a new willingness to study frankly the claims of Christ, and Missions report an increasing number of converts and inquirers throughout the Near East and Persia.

Since 1925 there have been some notable advances in Anglican missionary enterprise. In *Persia* the C.M.S. task is the evangelization of an area about one and a half times as large as France, and with a population of five or six millions. Distances between towns of any size are great ; the population is scattered in innumerable small villages, with only a few considerable towns. Isfahan has a population of, roughly, 190,000, and Shiraz, Kerman, and Yezd are important cities. Besides the town and village people there are numerous tribes, such as the Bakhtiaris, Kashgais, and Lurs, who in their long treks in search of pasture pass through C.M.S. areas. There is at present a steady drift of population towards the West, due to the oil in that region : the Anglo-Persian Oil Co. now employs about 30,000 Persians. Every single mission station in Persia is making plans for advance and development. A large new boys' school has just been finished at Kerman ; Yezd has just opened a new church, Persian in conception and design ; in Shiraz the medical work is growing beyond all bounds ; in Isfahan, where the church includes over three hundred converts from Islam, the Stuart Memorial College must be enlarged. The C.M.S. Persia mission is urgently calling for one man doctor, two women doctors, two men and two women educationists, an ordained man for training ordinands and catechists, and an ordained man for literature work.

The Church in Persia is already wrestling with important problems of Christian unity. At Isfahan in the summer of 1927 there came together an *All Persia Church Conference* ; Christians gathered out of Islam and Zoroastrianism through C.M.S. work in South-Eastern Persia, and from Judaism through the Church Missions to Jews, met with Christians from North-West Persia, where the American Presbyterian mission is at work. They took many steps towards co-operation in literature, the training of workers, etc., but the greatest question discussed was the possibility of a Persian United Church.

The *Dioceses of Jerusalem and Egypt* have, through the help

of the S.P.C.K., been able to extend a literature scheme, which, although small at present, is an increasing instrument for good. The C.M.S. has made practical application of the principle that to preach to Moslems the Church must show Christ as the Lord of all life. This implies social service, and since 1925 there have been large developments in child welfare service in Cairo, clubs for boys and youths, and night schools. Sunday Schools for ragged street children are a growing feature. Behind all this lies a thorough up-to-date medical service which brings home to Moslems the ideal of Christ, who cares for body as well as soul. The C.M.S. in Cairo has extended its medical work, and through it is carrying on vigorous evangelism.

The *Church Missionary Society*, through the World Call, has been able to send out some specially qualified missionaries to Moslem lands, but in 1928 the Church in Moslem lands has sustained a heavy loss through the death of Canon W. H. T. Gairdner, of the C.M.S. in Cairo. He was one of the greatest missionaries of any age of the Church, and, humanly speaking, his loss is irreparable.

The *Society for the Propagation of the Gospel* has begun to make a contribution to the Moslem problem in the training of two men as Islamic experts. There is a general scheme on the part of missionary organizations for the better training of missionaries in Islamics and Arabic. A new language school has been opened in Jerusalem, with a C.M.S. missionary in charge, and within the first year over sixty students were enrolled. A scheme is on foot for a similar school in India at Lahore.

The *Central Literature Committee for Moslems*, with its headquarters in Cairo, records that last year through the Nile Mission Press 484,531 copies of books for Moslem readers were sold in various languages. Books were printed in French for distribution to Moslems in Algiers, Morocco, and Mauritius, in Greek for Cyprus, in Chinese for China. The Indian Christian Literature Committee for Moslems has recently decided to produce literature not only in Urdu, but in nine other languages spoken by Moslems in India.

THE FAR EAST

The Call from the Far East covered five fields in the Pacific area; that area, even more than in 1925, is seen to-day as the region where explosions of race antagonism are imminent and dangerous,

and the most crucial political and social questions present themselves to the Church for solution. The second meeting of the Pan-Pacific Institute at Honolulu (1927) was of far greater importance than the first (1925), and has brought Pacific inter-racial and international problems out of the more limited sphere of missionary thinking into the consciousness of a large number of people of good-will.

CHINA

In reviewing the Reports on India, Africa, and the Moslem World we have heavily underlined many paragraphs; the situation in China means the turning of a new page. The Far East Report showed the importance of the Chung Hua Sheng Kung Hui (our Church in China) and the hope inherent in its beginnings. To-day that Church and the whole Church of Christ in China has passed suddenly into a new era, where it is free to take the position prophesied for it in the Report; events have forced it to take that position. China has been swept by one political and military crisis after another. Now at length it seems as if the taking of Peking by the Nationalists and subsequent events were giving some prospect of the union of China under a more or less stable Nationalist Government: though a prolonged period of political unsettlement seems almost inevitable.

In 1926 and 1927 the large majority of missionaries were forced to withdraw from their stations for shorter or longer periods; many have not yet returned. With their withdrawal the scaffolding was taken down from the building of the Church; the uncompleted building stood unsupported to receive a series of severe shocks, which were to test its real strength. Loss of course there has been, but in the main the Chinese Church has stood the test well, and is the stronger for the ordeal. Rice Christians and casual Christians have disappeared, the sincere and the strong Christians remain; leadership which the foreign missionary was beginning to hand over to the Chinese has passed rapidly and completely into their hands. The young Church has come suddenly to its own.

In view of the new situation many have assumed that the large demands made by the Report on the Church at home for men and money are now cancelled. It is not so. True, the old relationship between the missionary and the Chinese Christian has largely disappeared. The missionaries returning to China or going out for the first time, go not to lead but to work shoulder to

shoulder with Chinese, and in many cases under Chinese leadership, and to give the special gifts which the Western Church has yet to bring towards the building up of a really Chinese Church. But wherever the opinion of the Chinese Church can be tested (it was voiced, for instance, by the Chinese delegates to the Jerusalem International Missionary Council Meeting), China seems to be calling for more rather than for fewer missionaries, always provided they are those who are willing to work in the new relationship. They must be men and women of prophetic vision and of Christlike humility.

The Chinese make these demands in view of various factors. The huge areas indicated in the Report as almost completely unevangelized still call for the work of the pioneer missionary; while in the regions where the Church is more established, there is in some places lack of leadership and almost everywhere a most disquieting lack of ordinands, and of the type of man who can be ordained in the future. The second Chinese bishop of our Church, the Right Rev. Ing Ong Ding, was consecrated Assistant Bishop of Fukien on November 1, 1927, but there seems little chance of a rapid development of a Chinese episcopate.* Men of scholarship and deep spiritual experience are needed more than ever to work side by side with the Chinese priesthood and ordinands, helping them to develop pastoral gifts. Men and women with special training in education, particularly in religious education and in industrial and rural questions, are needed, to put what they can of the experience of the Christian West at the disposal of a young Church which desires to interpenetrate all sides of Chinese life with the spirit of Christ.

The demand from China for men and money is, indeed, greater than ever, but by every sign that demand must be met now, not ten years hence. The Chinese Church calls for our best to help her now in her time of new independence and development. If we withhold what the Chinese Christians ask of us, they must go forward without us, probably to their loss, certainly to ours.

Christian unity is a major issue, and the Chung Hua Sheng Kung Hui can scarcely avoid consideration of steps in this direction. To quote a recent visitor, "There is a tremendous urge towards unity. The Chinese are not interested in Western

* In this connection it is interesting to note that six Chinese Roman Catholic bishops were consecrated in Rome on October 28, 1926. This was the first time that a Chinese had been raised to the episcopate of the Roman Church. In October, 1927, also the first Japanese Roman Catholic bishop was consecrated.

ecclesiastical divisions. Presbyterians and Congregationalists have already united to form the Church of Christ in China"; they have been joined by the Churches founded by the English Baptist Mission. Individual Anglicans and Anglican congregations appear to be considering joining this body. As a well-known Chinese leader reminded the Lausanne Conference, "Christianity is being looked upon with grave suspicion at this moment in China, because while it professes to teach love and unity, it is divided against itself. Some national leaders have pointedly asked, can Christianity, which is at present minutely divided in its own household, be a factor of help to China at all in her present life-and-death struggle for national unity?" Only a united Church can meet such a challenge. The National Movement, which has swept over China like a flood, has intensified the demand for a nation-wide Church, and this inevitably means a united Church.

JAPAN

Japan in the Report appears as a field which the Church of England had neglected in the matter of recruits; the Japanese Church voiced a call for thirty-four new missionaries in the immediate future. The Report certainly revived interest in Japan in England; a thin trickle of new recruits began, and between Easter 1926 and Easter 1928, sixteen new missionaries, eleven women and five men, were sent out. But meantime, as prophesied in the Report, a rapid diminution of the missionary force through death and retirement had begun, and in those two years thirteen missionaries under the S.P.G. and the C.M.S. have died or retired for reasons of age.

Though spared the crisis which has passed over China, the last three years have been a *time of change* in Japan. More earthquakes, bank failures, and a financial crisis have produced misery and uncertainty. The 1928 election was on a new and wide suffrage basis and was accompanied by a rapid increase in self-consciousness and self-expression in the proletariat. Newspaper comments, both on the Geneva Conference on Naval Disarmament and the Japanese military action in China in the spring of 1928, have revealed a distinct growth of anti-militarist feeling.

In general, amongst men and women of all religions, there is *an awakening interest in religion*. "A rising tide of spiritual hunger everywhere" is remarked by Christian workers. Country

papers begin to ask for Christian articles for their columns. Buddhist leaders are fully alive to the situation and are increasingly active in propaganda. The Church in Japan, the Nippon Seikokwai, to commemorate the fortieth anniversary of its founding, conscious of this spiritual hunger, held during 1927 a Church Mission throughout the nation. Reports show that in many centres the mission met with marked response. The whole cost was met from Japanese sources, except the cost of newspaper evangelism carried on during the mission. This newspaper work is becoming increasingly an integral part of the evangelistic work of the Nippon Seikokwai. Already as a result, close on four hundred inquirers have been introduced to local churches at their own desire, while well over a hundred have been baptized.

Hokkaido, the North Island of Japan, has a bishop once more after a ten years' vacancy, but the new bishop has not one single European priest to help him in a diocese as large as Ireland and Wales together.

The Nippon Seikokwai is becoming more and more independent of foreign control. Eleven English women in the Tokyo diocese have applied for and received the Japanese Bishop's licence and are working under him as full members of his diocesan staff. The Momoyama Boys' School has been handed over by the C.M.S. to the Nippon Seikokwai, who are now the owners and governors of the school, though the C.M.S. still contributes the same man power as before. A very serious feature, however, is emphasized by the Bishops of Kobe and Tokyo, *the lack of Japanese ordinands*; while a source of supply for women workers has been cut off by the temporary closing of the C.M.S. Women's Training Home.

The Nippon Seikokwai has sustained a great loss through the death early in 1928 of Bishop Motoda, its first Japanese bishop. The Rev. P. Y. Matsui of St. Paul's, Tokyo, has been consecrated as his successor. The new Japanese bishop has sent a message to the Bishop of Salisbury expressing the conviction of the Japanese Church that both men and women missionaries are still greatly needed.

The hesitation of the Nippon Seikokwai to join the National Christian Council of Japan is unique in the relation of branches of the Anglican Communion with National Christian Councils. This important matter is still *sub judice* and will come up again at the General Synod in 1929.

KOREA

The outward features of country life are changing rapidly. Remote villages now can be reached by train or motor bus; cinemas and wireless are found where a few years ago a magic lantern was a miracle. All this means better communications for the missionary and the gospel; it means also unsettlement and a drift to the towns, or to Japan, encouraged by the bad times which are impoverishing the farmer. It affects Church life; young people come to the towns for work and live there unknown to the Church. There is a marked increase of liberty amongst young girls who are coming from the villages to attend middle-grade schools in large towns or to be trained at the Government Silk Culture Schools as teachers to Korean women. They are also going in large numbers to work in factories in the industrial districts in Korea and Japan. This sudden access of freedom brings the usual difficulties and temptations.

All this unsettlement makes it the more regrettable that the appeal for Korea* has met with hardly any response. The Report recorded that for fifteen years the Bishop had been asking for a reinforcement of six new priests and £1,500 p.a. for their support. After three more years he has obtained just one priest. The appeal for a man to train Korean clergy in the Theological School has been answered, but only at the cost of taking a missionary from evangelistic work. An assistant bishop has been appointed, and Bishop Embling is in charge of an area in the north.

There is encouragement in regard to Korean and Japanese workers. Two young men, a Korean and a Japanese, and one Japanese young woman are beginning their theological studies in England; there are three women novices in the Korean Order of the Holy Cross, an order which three years ago was only a dream.

THE DIOCESE OF SINGAPORE †

The response to the appeal in the *Call from the Far East* for workers amongst non-Christians in this diocese has been good. In all, seven new priests have gone out through the S.P.G. to the work in Malaya; the Missions to Seamen have opened the long-

* *The Call from the Far East*, pp. 129-140.

† See *The Call from the Far East*, pp. 142-151; *The Call from Our Own People Overseas*, pp. 122-124.

wanted mission in the port of Singapore ; the miserably understaffed mission in Bangkok, Siam, has been strengthened by a married priest and two qualified teachers. But the Bishop is still asking for five priests, four women workers, and one layman for secretarial work.

OUR OWN PEOPLE OVERSEAS

The Call from Our Own People Overseas was only issued in May 1927 ; it deals, therefore, with a situation at most only two years old. Nevertheless changes there have been and rapid ones, and the issue of the Report was timely.

Discoveries of mineral wealth and developments of new industries have sent an influx of white men into new areas.—*South Africa* has seen two or three diamond rushes, while of the U.M.C.A. area Canon Spanton writes, "The rush of white settlers during the last two years to some territories, notably to Northern Rhodesia, has increased the importance by increasing the volume of work amongst Our Own People."

In *Canada*, in *Quebec*, the demands of the newspaper industry are drawing men into forest areas in connection with wood pulp works. In *Algoma* there are large mining developments. In *Saskatchewan* the farming population is rapidly increasing as the railways radiate out north, east, and west from Prince Albert, while mining developments are causing considerable settlement in the north. New settlers are coming into the fertile Peace River country in *Athabasca* at the rate of a thousand per week. Archdeacon Fleming has been calling attention to Our Own People *within the Arctic Circle*,* where the Esquimaux are beginning to feel the impact of civilization through the presence amongst them of the fur-trader, the whaler, and the Canadian Police. The miner is following, and coal, mica, and graphite will be worked as soon as the new Hudson Bay Railway to Port Churchill is opened. Business men are preparing for an era of expansion and development throughout Canada, which will certainly mean increase in population and the filling up of vacant areas. In view of this the General Synod of the Canadian Church has appointed an Anglican Commission to circulate information about the needs of the whole country, and to make a supreme effort to rouse the whole membership of the Canadian Church to realize the urgency of forestalling this influx of new settlers.

* *Dwellers in Arctic Night*, by Archdeacon Fleming. S.P.G. 2s. 6d.

In *India*, as the result of industrial and mining developments, demands for work among European and Anglo-Indian communities are more urgent than in 1925. Madura, for instance, which, as a great centre of the cotton industry, has an increasing European population, is without a resident chaplain.

Scientific developments, especially in air-service and wireless, are changing the situation rapidly.—In Australia, for example, through the new air-lines and wireless, the "boundary rider" is "in daily contact with the outer world: in case of illness he can signal to the head station, and an ambulance aeroplane calls for him in a few hours. The weekly aerial mail greatly facilitates business and encourages settlement in the less accessible blocks of the interior." * Not only do the clergy use these facilities, but the first Church of England missionary aeroplane is now operating in the Wilcannia area, New South Wales.

As to wireless, cheap beam services now connect every part of the Dominions and most of the colonies with Britain; eighteen months ago it was with the Eastern U.S.A. only that such connection had been established. Arctic expeditions can keep in daily touch with their home base: the wireless and the aeroplane were the joint means of rescuing part of the Nobile Polar Flight Expedition. Wireless is increasingly used for religious ministrations. At Minia, a cotton-growing centre, several hundred miles south of Cairo, the English community meets regularly on the second Sunday in the month in the large drawing-room of the Bank Manager's house at 10 p.m. (Egypt time) to join in the service broadcast from St. Martin's-in-the-Fields at 8 p.m. in London.

The vital connection between missions to Our Own People Overseas and missions to non-Christian peoples has been emphasized by the events of the past eighteen months. The reception of the Simon Commission in India, the fluctuations of anti-British and anti-Christian feeling in China, are but two illustrations; others are supplied by our study of non-Christian Dispersions, South America, and the South Pacific, while the Findings of the Jerusalem Meeting of the International Missionary Council on Racial Relationships and on Industrial Problems in South America, Asia, and Africa speak as strongly to the conscience of Our Own People Overseas in secular callings as to the missionary; they reinforce the plea of the Fifth Report both for the right religious education of those who will go overseas,

* *Vide Gregory, Human Migration, p. 159.*

and for attention to the spiritual welfare of those who have already gone.

There are signs of response to the Call of Our Own People Overseas.—The Bishop of Salisbury in presenting his Annual Report on the work of the Missionary Council to the Church Assembly said that the Report on Our Own People Overseas had failed to secure any large response from the laymen of the nation. This is only too true. Nevertheless there are signs that a year of education in the parishes about Our Own People Overseas has brought about a better understanding of their needs; when, in May 1928, the Archbishops and Leaders of the Free Churches issued their appeal for a more Christian thought of Empire Day and of the British Commonwealth of Nations, there was a wide response by Anglican clergy through sermons on and intercessions for our own people overseas on the Sunday before Empire Day.

Societies such as the C.M.S. and the U.M.C.A., which do not work directly amongst our own people, are encouraging their missionaries to help in such work as they may be able. The C.M.S. has made known that in India, for example, 80 per cent. of their ordained missionaries at least are helping to provide services for our own people, and the General Committee has formally stated that "Where missionaries find in their districts English-speaking communities or individuals for whose spiritual needs no other provision is made, they will regard it as a privilege to minister the Word of God and Sacraments to them as opportunity offers."

The S.P.G. has sent twenty-five new priests with their support secured for a year at least to the group settlements in Western Australia, and are planning advance into the rapidly developing wheat-belt areas. Of the Societies specially concerned with Our Own People Overseas, the Colonial and Continental Church Society reports a large increase of offers of service and an encouraging rise in income. The Missions to Seamen has opened stations in Singapore, Port Sudan, and Townsville (Queensland).

On the other hand, *Vacant Posts*, 1928, shows that the Societies are still calling for 151 men (127 priests) and 15 women for work amongst our own people overseas. The Bishops in Canada, in spite of the developments which are so seriously increasing their responsibilities and needs, are far from having received even what they asked for two years ago. The response to the appeal for offers of service for diocesan chaplaincies in *India* has been frankly disappointing. The Episcopal Synod,

meeting in February 1928, resolved to appeal to the Church in England for the support of five chaplains to minister to the growing industrial centres in India, such as Raipur and Itarsi in Nagpur diocese, Dohad in Bombay diocese, and Madhapur in Calcutta diocese ; also in view of the educational needs of the Anglo-Indian community for a hundred bursaries of £20 each for Anglo-Indian boys at selected boarding schools.

THE PRESENT SITUATION AND OUTLOOK

The remaining areas where the Church of England is at work have now been surveyed ; the fields dealt with in the previous five Reports have been briefly re-surveyed ; the Bishops and the Missionary Societies have made known their immediate needs in all these fields, new and old. Some general estimate is therefore now possible of the demands on the Church of England for the whole of the mission field for which it is in any way responsible. Despite the response already made to the World Call, these demands are startlingly great.

Vacant Posts, 1928, the pamphlet issued by the Missionary Council to accompany this volume, shows that in terms of the *Offering of Life* the recognized missionary societies are asking the Church of England for 377 men and 184 women. Among these must be 253 priests, 89 educationists, 55 doctors, 35 nurses, 84 lay evangelists and women workers.

It will be seen that, whereas in 1926, after the issue of the four Reports, the Church was asked to supply 610 missionaries, of whom it was reckoned that 180 would be only filling vacancies caused by the constant element of retirement and death, in the autumn of 1928 the recognized Missionary Societies of the Church are still asking the Church of England for no less than 561 missionaries. This means that in spite of the encouraging response in the offering of life, this offering has not yet met the fresh demands of the Reports. It should be noted, however, that out of all these demands, no less than 128 are for men, mostly clergy, for work amongst Our Own People Overseas ; and that the number required for such work is proportionately larger than that required for work amongst non-Christians, seeing that chaplaincies for British work overseas are often filled only for short term of years.

In terms of the *Offering of Money* the Church is asked for £44,500 at least per annum above the requests of the five Reports ;

in other words, the Church is asked to raise its gifts to Missions by nearly £345,000 per annum, or 34 to 35 per cent., over what it was giving in 1925. It will be recollected that the four Reports asked the Church in England for an increase of 25 per cent. (or £250,000) on its average annual gifts to missions overseas; the demands of the Fifth Report on behalf of Our Own People Overseas raised the annual increase required from the Church by 5 per cent., *i.e.* to 30 per cent. (or £300,000). The Sixth Report is a challenge indeed, seeing that the Church is very far from having answered the Call of the first five Reports for increased offering of money. As far as can be ascertained in 1926 after the presentation of the first four Reports, the Church of England raised its gifts to Foreign Missions about 13·5 per cent. In 1927 the gifts fell off again, and the increased giving of the Church over and above what it was raising in 1925 only amounted to about 3·5 per cent.*

But to survey the world field by field, to estimate the need of unoccupied areas, and the needs of understaffed missions and stations, and so to arrive at the commitments and needs of the Church in men and money, is not enough to give a complete view of the present position.

The modern missionary situation demands that we consider *unoccupied areas of thought and life* as carefully as unoccupied countries, races, or cities. Moreover, the facts of the world we live in force us to think *internationally* as well as nationally. We live in a world in which the ends of the earth are drawn closer day by day, and in an age of enforced co-operation, national and international. This is true in missionary, as in all other relationships. Our Church of England Missionary Societies at home are related to the Conference of British Missionary Societies; their missions overseas and the young Churches which their missions have helped to build up are in almost every land related to the National Christian Councils. The twenty-six National Christian Councils, or Councils of Missionary Societies, face the world situation together through their membership in the International Missionary Council. There is, therefore, at the disposal of any communion surveying its missionary responsibilities, the results of international thinking on the missionary problem.

* It is worth noting that whereas the ten larger Societies decreased by about 10 per cent. in 1927 over 1926, the smaller recognized Societies increased by about 4 per cent. in the same period. The ten greater Societies, however, are responsible for no less than 87 per cent. of the amount required.

The Church of England, therefore, in trying to understand the present situation overseas and its responsibilities in regard to it, can do so in the light of the great effort that was so successfully made to secure international thought on the world missionary situation at the Enlarged Meeting of the International Missionary Council held at Easter, 1928, on the Mount of Olives. At this Conference the younger Churches of the East and the older Churches of the West came together to study the revelation which God is giving of Himself in modern history. It was a real effort at corporate thinking on the *World Mission of Christianity* * on the part of chosen representatives of a large part of non-Roman Christendom.

Read in the light of the Findings of this Jerusalem Meeting, the Sixth Report, and indeed our whole six Reports, are seen to be no isolated Anglican survey of Anglican fields ; this World Call issued by the Church of England abounds in illustrations of the very lessons enforced at Jerusalem. The neglected areas of thought and life which the Jerusalem gathering calls upon Christendom to occupy are the very areas of thought and life which the six Reports lay on the heart and conscience of the Church of England.

In the light, then, of this Report and of the Findings of the Jerusalem meeting, what are the special aspects of the missionary situation to-day which must stimulate the Church of England to fresh thought and action in regard to its missionary methods and message ?

The adolescence of the young Churches of the East and even of Africa.—We have seen the Church of China suddenly attaining a quite new independence ; the Church of Japan developing in authority under Japanese Bishops ; the Church in India provided with a constitution which will make it in time a truly Indian Church ; and assertions of independence amongst Christians in the Churches of Africa, east, west, and south. The representatives of these younger Churches of the East and of Africa met at Jerusalem with the representatives of the Churches of the West on a footing of equality ; they ask to share with the Western Churches the burden of World Evangelization and to carry that burden in their own way ; they declare the World Call to the Church to be in the words of our title :

The Call to West and East.

These Churches still ask aid from the Church at home. We see heavy demands made by India, Japan, Uganda, and even

* *The World Mission of Christianity*. Edinburgh House Press. 1s.

China for things the West alone can give. But these demands are for action at once, or in the very near future. The help these churches ask is *urgently* needed ; *and the time for giving it is short*. True, there are certain tasks laid on the Home Church which the younger Churches cannot perform—for example, the care of Our Own People Overseas. There are other needs, which they cannot yet supply and will not be able to supply, so far as we can foresee, for many years—for example, the needs of the Moslem and the Jewish worlds, of the aborigines of the New World, and of certain great unevangelized areas in Central Africa and Asia. But to meet these needs effectively (and the Church of England is very far from doing so) will in no way absolve the Church if it neglects to give the adolescent Eastern and African Churches the care they need and are prepared to accept before they actually come of age ; if this particular type of help is not given to these younger Churches now or in the near future it can never be given.

The urgency of questions of reunion in the mission field.—Here it is the Discussions and Findings of the Lausanne Conference on Faith and Order * rather than those at Jerusalem which summon the Church of England to fresh thought and action. The Indian Bishop of Dornakal spoke for other lands than India when he said at Lausanne that “Unity may be theoretically a desirable ideal in Europe and America, but it is vital for the life of the Church in the Mission Field.” We have seen that the Church of India is taking advanced steps in negotiating with the South India United Church ; that in China many Chinese Churchmen are pressing for union with the united Church, and that the young Church in Persia is stating clearly that it desires union with the Presbyterian Churches of North-West Persia. All the signs are, that the leaders of Churches in these mission lands cannot, without disaster, wait for the slow processes of Western thought on Reunion before dealing with their own problem.

The Report on Oriental Dispersions shows that often several denominations are at work amongst a comparatively small number of immigrants in a restricted area, and illustrates clearly the inconvenience and waste of money and man-power caused by our divisions in the mission fields.

* For all interested in problems connected with re-union in the mission field, the official report of the Lausanne Conference, edited by Canon H. N. Bate, and the small volume “Lausanne 1927,” by Canon E. S. Woods, are practically indispensable.

The need for Christianizing the thought of the Church on race relationships and on industrial problems.—Again and again in the earlier part of this volume the Church is brought up against some question of race friction or misunderstanding. The Call from the Jewish World is little else than a plea for a new attitude on the part of the Church towards the oldest of all race problems, that of Jew *versus* Gentile. The greatest obstacle to the evangelization of the Oriental or African student is the un-Christian attitude of Christians of one colour towards those of another. The West Indies section is nothing else than a study of the results of a wrong not yet atoned for, inflicted by the white race on the black through the slave trade.

But race friction is never a factor by itself. Race questions are everywhere and always inextricably mixed with industrial and economic questions. Every Oriental or African dispersion has had an economic origin ; it usually began with arrangements for contract labour in the industrial interests of some dominant white group, leading to race irritation through the conflict between the economic interest of the white race and the dispersion. The causes of Anti-Semitism are largely economic ; the Jew is disliked for his commercial success, for his money-lending, his control of certain industries. Race friction is more and more intensified by industrial rivalry as the world shrinks day by day, and alien peoples are pressed closer and closer together by economic forces. There is no hope for the peace of the world unless Christ is proclaimed as Lord of *all* Life, *including racial and economic relationships*.

Nor is there any hope for primitive man till economic relationships are Christianized. It is the economic interests of the white man which have revolutionized the life of the African ; it is commercial interests which are causing the invasion of the last strongholds of aboriginal man in South and Central America, in New Guinea, and even in the Arctic. All this throws into relief the duty of the Church to prepare these backward races for the coming of white civilization, a task which this Report shows the missionary attempting in South America and Melanesia.

The need for the Church to revise its thought of education.—The Jerusalem Findings gave large attention to both Rural Education and Religious Education. Amongst the South American Indians, the Pacific Islanders, the West Indian Negroes, as well as in Africa, this Report has shown the need for relating the education and the religious training of the men and women in contact with the soil to the actual circumstances of

their life ; this should mean in many cases, quite a new attention to *rural education*.

As to *religious education*, our resurvey of the Call from Our Own People Overseas, and from Africa, as well as the earlier sections of this Report, are punctuated by the refrain, "It all comes back to the question of religious education."

The main foe of Christianity is secular civilization.—The outstanding impression of every delegate to Jerusalem is one and the same. It is not the non-Christian religions which stand in the way of the triumph of Christianity in the world to-day ; it is secular civilization. "*Le secularisme—c'est l'ennemi.*" We have seen in Africa, amongst the Dispersions, in the South Seas, everywhere, that what the missionary dreads is not the opposition of Buddhism, Hinduism, Islam or some form of Animism, but the advance of a materialistic civilization. We have seen the spiritual leaders of Judaism, of Islam, and of Buddhism deploring the breaking of their ranks through the same advance of materialism, and seeking by revival movements to reinvigorate their faiths and recapture the loyalty of the young. The forces of Christendom West and East are engaged in the same grim struggle. Our Reports and the Findings of the Jerusalem Conference call for the application of the same remedy for the diseases of modern world civilization. The remedy is a *true religious education*, which claims every side of life for Our Lord.

The Call to West and East is a call for the preaching and practice of the Gospel at home as well as abroad ; a united effort of the Churches West and East to see God and to serve Him ; in fact, a revival of the spiritual life. The Jerusalem Meeting gave a powerful restatement of the Christian message in the light of the facts of modern life, and attempted what was nothing less than a reconstruction of the missionary method. In Part III of this Report we have had the temerity to attempt a restatement of the Christian message and the Christian missionary method in special relation to the situation, the duty, and the spiritual needs of the Anglican Church. We cannot hope that in this attempt we have been successful, but we can hope and do hope that the attempt will prove to have been worth while by resulting in a real effort on the part of our whole Church at some fresh venture of rethinking and rededication.

**PART III—THE MISSIONARY TASK OF THE
CHURCH OF ENGLAND RE-STATED**

THE MISSIONARY MESSAGE

At first sight there might seem no need of such a title. Our message* is the good news of Jesus Christ; and He, by the testimony of Scripture and of our own experience, is the same yesterday, to-day, and for ever. To proclaim His Kingdom, to summon men to confess Him and to repent, to train them in the way of discipleship, to attach them to the organic society of believers, to build up the Kingdom upon earth—all this is contained in the one task of preaching Christ. For this task the missionary societies and the Church itself, the greatest of them, exist; and the test of their worth is their ability to fulfil it. What need to dwell upon a subject so obvious and so universally admitted?

Yet the circumstances of the time make it necessary to review the content of our message, for our whole concept of the world to which our gospel is to be preached has changed so enormously as to challenge not only the method of our preaching, but the validity of our interpretation of the faith.

The Changing World and the Universality of Christ

Christ and the unity of all nations.—It is not too much to say that until comparatively recent times a great many people have for all practical purposes been thinking of Christianity as the religion of Europe and America, and despite the indigenous Churches of Asia and North-East Africa have not been very far wrong in so doing. To such the Church at home has seemed the centre of a circle whose radii it was our business to extend; the Gospel a heritage which we could not refuse to pass on as we were passing on our commerce, our industries, our culture, our vices. They saw themselves as a little group of missionaries sent out into a world sunk in ignorance and barbarism, a world perishing unless they could bring to it the knowledge of their Saviour. Men and women with a passion for God in their souls went to the ends of the earth to bring to the heathen their own most sacred possession. With a splendour of devotion in face of loneliness and hardship, the certainty of difficulty and the possibility of martyrdom, they forsook all for Christ. "Missionary" became a term of glamour, rich in reminders of heroism—of glamour to

* See *The World Mission of Christianity*, pp. 8 ff.

the Christian, and, like the Cross, of mockery to the sceptic. The romance of the pioneers of the movement is still so recent that we have hardly yet seen its full splendour or realized the treasury of inspiration, of noble example and encouragement that it contains. To those who have felt its appeal it is scarcely possible to think of missionary work except in terms of the solitary adventurer holding up the likeness of His Master in the dark places of the earth. Before the Church has fully learnt the story of the achievements of this last century of missionary endeavour, the whole world scene has changed ; if we are to understand our task for to-day the change and its significance must be realized.

The world has become one in a new sense. For what it is worth, the civilization of Europe and America, the white man's civilization, has penetrated most parts of the earth till the main features of man's life, social, economic, and cultural, are rapidly becoming unified. The unity of all nations is established by the ability of man everywhere to assimilate the same ideas.

At the same time, the labours of the missionary have penetrated almost every nation on earth with the message of Christ. The universality of our Lord has been made manifest by the fact that He has met the needs of men of all tribes, nations, and tongues ; and that branches of His Church, new Christian communities have been gathered out in many nations. No longer is a Christendom which is largely Western confronting an East which is mainly non-Christian, an Africa which is pagan, and an island world in the far-off Pacific which has never heard the name of Christ ; *a Christian community which is world-wide has been called into being.*

The fact is that *the first phase of the missionary movement is over.* Not that the need for evangelization is past. There are still, as the World Call Reports show, great areas almost untouched by the Christian message ; and the labours of the pioneer evangelist, whether he comes from the younger Churches of Africa and the East or from the older Churches of the West, must always precede the building up of the Church in such areas. But to the duty of world-wide evangelization has been added the task of building up a world-wide Christian civilization, a task that demands not only courage and devotion, but wisdom and sympathy, long views and an infinity of patience, a task, however, no less compelling and attractive than that of the earlier evangelism.

The distinction between Christian and non-Christian countries, between the home base and the foreign field, is fading. The

emphasis has changed. The new and native Christian communities which have come into existence in Asia and Africa and the Islands are, or should be, developing their own types of Christian culture, of doctrine, organization, and forms of worship. The dominant feature * of the missionary situation to-day is that these Churches exist, and that they are asking of us a wise and full sharing as between equals of the stored experience which our history and capabilities have made available. They will not copy our methods at second-hand ; we should not seek to impose them ; but if we are large-hearted enough to step down from our position of control and welcome the younger Churches to their liberty as partners with us in a common and world-wide endeavour, we shall find not only that they will bring powerful assistance to the missionary cause, but that we, who have hitherto been giving to them all that we know of Christ, will now receive from them fresh understanding of His significance and power.

Christ and the unity of all activity.—Along with the expansion of the missionary movement and the creation of a world-wide Christian community there has come an enlargement and a deepening of our appreciation of what it means to be a Christian. If our evangelism is to unite all nations, it must also permeate and unify the whole of those nations' life. If we must replace the figure of the lonely pioneer by that of the patient Kingdom builder, we must also realize that we have got to enlarge the task of proclamation to mean that every aspect of life must be brought into relationship with the message. The earlier missionaries were concerned rightly and necessarily with the making of converts : often they hardly looked beyond the drawing out of a few individuals from their heathen environment. Now we cannot stop our task there. We must be concerned with the social and economic conditions in which native Christians have to live, and must see that the communal life in which they share is free from the corporate evils alike of primitive and of industrialized societies. We have learnt to recognize that we can only save men's souls by saving men wholly, body, soul, and spirit ; the corporate and secular activities not less than the individual and the sacred must be brought into full harmony with the will of God. Life in all its myriad aspects must be consecrated and given coherence, unity, purpose, by being related directly to the service of His Kingdom. If the task is world-wide, it is also all-embracing.

This is, of course, true not only of the mission field, but of the

* See *The World Mission of Christianity*, pp. 32 ff.

Home Church. It is, indeed, a striking proof that the world has in truth been made one, to find that in India or China or the Moslem World the chief enemy is no longer Hinduism or Confucianism or Islam, but that same materialist and sceptical indifference to all religion which is so familiar in the West. Christians in other continents, like ourselves, are facing the pressure of economic forces which seem to degrade men into machines, of physical conditions so complex as to leave little room for religion, of intellectual changes so profound that they shake man's trust in all authorities and all sanctions. Unless we can present Christ to the world not merely as the Saviour of the individual but as the Redeemer of society; unless we can discover and disclose how an industrialized and scientific civilization can be converted to the ends of His Kingdom, we shall fail in our task. And so to present Him is not only to bring all the complex energies of the life of to-day under the direct control of His Spirit, but so to work for the reform of abuses and the revision of standards that nothing in our collective organization may impede His influence; we must see all things as one in Christ and must also set ourselves to make our dream come true.

Christ and the unity of all knowledge.—If we are to think out our whole way of life in terms of the Gospel, we shall be brought face to face with the fact that between Christianity, as it is commonly understood, and the best knowledge and thought of to-day there appears to be a difference so great as often to amount to a contrast. The development of the scientific method of study has not only given a new impetus to every field of human inquiry, but has profoundly modified our whole conception of the origin and nature of the universe and of mankind. This method, verified as it has been alike by its universal applicability and by practical results, is accepted the world over, and cannot be ignored by the Christian missionary. Yet to employ it in the sphere of religion is to subject all our familiar concepts to a drastic re-examination; to recast our mode of interpreting and presenting our faith; to explore fresh modes of applying it to the new circumstances and outlook of mankind. Thus at the very moment when there is need of a world-wide and all-embracing evangelism which shall proclaim Christ as Lord of the nations and Lord of all good life, we are too often hampered by bewilderment as to the bearing of new knowledge upon traditional theology, of science upon religion. We know that only a message true alike to the deepest spiritual experience and to the fullest intellectual convictions will satisfy the demands upon us; and

we are perplexed between the old forms and the new, between the eternal realities and their ephemeral expression.

If our message is to be delivered with power, it must be couched in terms and concepts that its hearers can understand. We have everywhere a generation trained in the categories of the scientific method. A theology which takes no note of that method but is content to speak in the language of an older day will not commend itself to the educated mind. However true its real meaning, it will be spoken in an unknown tongue. We dare not share with the younger Churches a Gospel unworthy in its form of the best that our æsthetic, intellectual, and moral ideals demand; we cannot let them associate our religion with art and music that are sugary and cloying, with ideas that are false, with moral standards based upon legalism and prohibitions. Jesus Christ is worthy of far more than the best that we can give to His interpretation; we must not offer less to His service.

It is the need to relate our message to this situation, to a right perception of the unity of all mankind, of every aspect of life, and of all human knowledge, that constitutes the first factor in the new situation. The Gospel that we preach must be universal in that all nations can find it satisfying to their own aspirations, their own particularities of temperament and character; universal in that it provides a basis for the integration of every element in a full, balanced, and purposive life; universal in that it fulfils and surpasses man's highest appreciation of æsthetic, intellectual, and moral value. To proclaim Christ as Lord of all good life for all men in all their legitimate personal and corporate activities—that and nothing less is our task.

The Changing World and the Uniqueness of Christ

It would be a burden utterly beyond our strength if it were not that along with a new sense of the universality of our Master we have been given also a fresh conviction of His uniqueness. The very conditions which themselves force upon us an enlarged presentation of our message enable us in some sort to supply what is demanded. If the new situation has tested and strained our faith in the adequacy of our evangelism, it has also shown us not only indications of the eternal worth of our religion, but methods by which we may interpret that religion more worthily.

Christ—the life of the nations.—The development of missionary effort has led inevitably to a deeper understanding of the adequacy of Christ, and that for two reasons. The missionary striving to commend his message to the adherents of other faiths

has been led to a closer study of their meaning. Instead of adopting Tertullian's attitude of scorn and classing the teachings of Confucius and the Buddha, of the Zend Avesta and of Islam as all alike and wholly devilish, he has been led to the truer philosophy of Clement of Alexandria and the recognition that in these great movements of the human spirit there is not only testimony to man's age-long need for religion, but also something of real and abiding value. The discovery that Jesus transcends and fulfils the highest aspirations of ethnic cults, that He contains all the best that they possess and an infinite amount more, has vastly enlarged our confidence that in Christ is the desire of all nations. To face honestly and sympathetically the significance of an ancient creed, to study it not merely academically but in the lives of its noblest adherents, to strive to relate the good news of Christ to their quest for perfection, and to find that in very deed Christ is sufficient—this is to gain an assurance of the ultimate validity of Christianity.

The experience of the new and indigenous Churches in Africa and Asia has not only borne out the same conviction, but has helped us to see more clearly where we have distorted and diminished our presentation of the Gospel. These Christians of India or China or Africa have found Jesus their Saviour and confessed Him as uniquely Son of God. But they have also put their own interpretation on Him, rejecting something of the Western dress in which we had unconsciously clothed Him, and enabling us thereby to see His real self more plainly. Elements that we had exaggerated are put in a truer perspective ; elements that we had ignored have been recovered for us ; Jesus stands out with a grandeur hitherto unrealized as the characteristic homage of other ancient civilizations is laid at His feet.

Christ—the way of all human betterment.*—If missionary work has brought the gifts of the nations to the enrichment of Christianity the effort to commend the Gospel as the only solution of man's manifold needs has equally enlarged our sense of the scope of its appeal. We had known Christ as the Saviour of the individual ; His power to transform the lives of men and women who surrendered themselves to His appeal was obvious—a miracle repeatedly verified in experience. The earlier missionaries were rightly concerned to work chiefly for such individual conversions, to win a group of adherents and build them up in the faith. But as whole communities were influenced, a multitude of complex issues had to be faced. How was a Christian

* See *The World Mission of Christianity*, pp. 46 ff. and 55 ff.

type of education to be made available for the native of Uganda or the cultured Hindu ? How was a rural population to be permeated with His Spirit ? How could the social usages of ancient cultures be baptized into Christ ? How was the new industrialism to be made fit for the Kingdom of God ? Plainly, if converts were to be kept within a Christian environment, such questions could not be shirked. It was impossible to make a man a Christian and then to fling him back into a pagan society. The whole life of the people must be transformed. Here was need not merely for evangelistic zeal, but for wise statesmanship and far-sighted vision, for patient teaching and well-judged administration. The missionary had to create a Christian commonwealth ; and in doing so to meet problems which the West has hardly begun to solve. Such problems are far from being finally disposed of ; the task of Christianizing human society whether in an industrial city or an agricultural community, in England or India, remains to be discharged. But in wrestling with such vast and difficult issues we cannot but discover afresh the fullness of the Master's stature. West and East are here united ; they have to face and overcome the same obstacles ; and methods approved by the experience of one locality should be studied and tried elsewhere ; but, as we realize the scale of our task and our partnership in discharging it, a new sense arises in us of the magnitude of our calling ; and as experience won in a vast variety of fields confirms our belief that the adventure is not fruitless, we cannot but gain a new confidence that ultimately our common religion will supply for us all and in all relationships of life, not only the principles of a righteous and abiding order, but the inspiration without which such principles cannot be put into effect.

Christ and the truth.—While missions have been engaged upon the immense task of discovering what was involved in their Gospel for the social order and intellectual outlook of other races, their work has been greatly complicated by the perplexity as to the relationship of that Gospel to the scientific and critical studies of the West. Hinduism or Buddhism might challenge the claim of Christ to be the truth ; that issue was settled with relative ease ; but when the whole weight of the physical sciences seemed to disprove traditional ideas of creation and even to threaten any theistic philosophy, and when students of the New Testament threw doubts upon the complete authenticity and consequent authority of the documents, the situation was enormously more critical. It is probably true to say that the working missionary was at once less conscious of the strain and less bewildered

by it than his colleague at home ; for scepticism is a disease of civilization and seldom flourishes where life is vigorous and purposive. Moreover, if hardly any one is a consistent materialist except in theory, Christianity, unlike other religions, has always insisted on the importance of the material. It was not difficult for men convinced by experience of the reality of Christ to remain sure that the attempt to explain all things in terms of physics and chemistry would fail ; that, if theories of the method of creation or of inspiration had to be revised, this was only a secondary issue ; and that ultimately truth would prevail alike in the domain of nature and in that of scriptural evidence.

It would be an exaggeration to state that the conflict between the old religion and the new knowledge is over, or even that it has ceased to be a conflict. A growing organism, like the Church, must always be living in close correspondence with its environment, and where that environment changes there will be acute stress and discomfort until the necessary adaptations have been made. But if there is still much uncertainty, there are abundant signs that the crisis is over. Not only has the rigid materialism of scientists been abandoned, and a way found for a new and spiritual interpretation of the natural order, but Christians have learnt that the new knowledge frees them from ideas of God which were strictly incompatible with the revelation in Jesus, and recovers for them a clearer and more realistic understanding of their Master. We see signs of the formulation of a theory of the nature and evolution of the universe which shall be wholly compatible with and illustrative of the values insisted upon by Christianity, and still clearer signs of an appreciation of Jesus Christ as indeed God's mystery in whom are all the treasures of wisdom and knowledge. If along with our new and vastly enlarged conception of the universe, we can attain an understanding of God in Christ commensurate with it, we shall find our missionary message plainer, wider, deeper and more satisfying than ever before. We shall see Christ not only as universal, but as unique ; and both epithets will bear a full and fresh significance.

If this hope is just, its consequences will be the recognition that home base and foreign field have in fact ceased to present a difference of situation. West and East alike are facing the same problems and looking to the same solution. We in Britain have had a longer experience in certain respects, than our brethren of the younger churches ; we ought to be able to offer them some help whether by way of example or of warning. They in Africa and Asia bring a fresh outlook and different traditions to the

interpretation of Christianity; we ought to get from them invaluable cross-bearings upon our common objective. As we learn to strip off the local and temporary accretions from our portrait of Christ and to disclose new details to which we have been blind, we shall realize that for a true apprehension of His stature the experience of all nations is necessary. We shall become, not parents, but partners of the Church in other lands; missionary will no longer mean one sent out from the West; the whole Church, wherever its local habitation, will recognize the oneness of its mission, and its message will be framed as a co-operative attempt by all His human children to see and describe and proclaim the unspeakable riches of God.

THE MISSIONARY METHOD

If the Church has been entrusted with a unique gift available for all the world and effective for the whole of life, the Missionary method must be such as to do full justice to the range as well as to the power of the Gospel. Body, soul, and spirit, the individual, the community, the human race, for each and all of these Christ has His significance. If we are to present Him worthily, no aspect of human life must be left uninfluenced. How are we to develop methods capable of so wide an application?

We have, in fact, seen in the normal growth of evangelistic effort a wide expansion both in our conception and in our discharge of our task. The simple proclamation of the message of salvation when fully understood involves not merely the initiation of a new way of life in the fellowship of Christ, but the care of the bodily welfare of the family and of communal relationships, of the tribal or racial organization, of the economic security of the new-made Christians. In the West we have been slow to see that medical, social, political, and educational service was an integral and essential part of the Church's missionary task; we have acquiesced in the abandonment to purely secular agencies of these and similar functions; and as a result our religion has come to be regarded as belonging only to one element in life, and our civilization has grown up without the unifying power of a common faith. In the mission fields the divorce between sacred and secular has been largely avoided. Certain missionary bodies may have been so foolish as to contrast evangelism with the service of schools or hospitals. But the wiser and more effective missions have always taken a wide view of their responsibilities. Indeed, workers in the foreign field have often been far more

conscious than those at home of the two aspects of the Church's duty ; they have seen that we have to bring salvation not only to the individual, but to the human environment in which he lives, that personal conversion and social reform are each essential and must be simultaneously pursued. It is of vital importance for us all to realize that the Christianizing of the world involves the creation of sanitary conditions, of an educational system, of social, economic, and political welfare, in which life and life abounding may come to its full personal and corporate development ; that salvation involves not the saving of men's souls alone, but the bringing of the whole human race in every aspect of its existence into conformity with the will of God ; that nothing less than full physical, artistic, intellectual, moral, and spiritual "godliness" is necessary if we are all to attain to the measure of the stature of the fullness of Christ. To judge education solely by its efficacy in the production of converts, to speak of medical service as merely a ground-bait preparatory for evangelism, to sneer at the social gospel as if it was an inferior substitute for or an unnecessary corollary to the work of individual conversion—this is to reveal a fundamental denial of the universality of the Gospel. To limit education to the imparting of knowledge, to divorce the work of healing from its spiritual aspect, to advocate social or economic or political change as ends in themselves and devoid of religious motive or purpose—this is to ignore the uniqueness of that Gospel. The Christian must see life in its wholeness as capable of and requiring the regeneration of every human relationship. It is the Church's task to perfect a method capable of attaining so great an end. We have at present the outline of such a method in the various departments of missionary activity.

The mission of Christian education.*—For the expression of our message the supreme method will be for us as it was for our Master, the method of education. In its true sense education, the means by which the individual is assisted to reach full and integrated personal development, includes all the subjects that make up evangelism. For it is a process that cannot be confined to the imparting of instruction, nor indeed to any one place or period of life. It begins with birth ; in the home and the community the foundations are laid, and once commenced the structure will only be completed in a lifetime. There is good reason to concentrate attention upon the teaching given to the

* See *The World Mission of Christianity*, pp. 17 ff., and *Christ and Modern Education*, by Canon Charles E. Raven, D.D.

young life during its formative period, upon the work of schools and colleges ; but we must not forget that every influence upon us is educational, and that even in its narrower sense education does not end with the acquisition of a degree. The Church should be the life-long training-ground of its members.

Recent study of educational theory and practice has helped not only to enlarge our idea of the scope of education, but to furnish definite guidance as to its method and sequence. Its scope is determined by its end, the building up of complete, balanced, and purposive personality ; its method will consequently aim both at the promotion of a true appreciation of æsthetic, intellectual, and moral value and at the proper integration of every element into a harmonious whole. Such a unifying of the self can only be achieved under the influence of a dominant ideal strong enough to attract and to exercise all the faculties for its attainment and so to fit the pupil for his place in the service of the common welfare. The Christian, whose conviction it is that his religion can alone supply such an ideal, will claim that it is to Christ that all our activities must be consecrated, that it is by Christ that they can be brought to fullness and to unity. Our task is to create a system of education wholly Christ-centred, wherein every subject takes its proper place in relation to the rest and to the central objective. There must be room in it not only for the mental growth usually associated with teaching, but for the fellowship provided by common pursuits and corporate living, for the worship that conveys the sense of communion with God, and for the practical expression of religion in acts of service.

Here again East and West are facing the same problems and can help one another. Widely as the circumstances of their pupils may differ, educators, whether at home or in the mission field, will find that the broad lines on which their schools should be organized will be similar. For the normal course of the development of young lives is similar the world over, and the central content of what we desire to instil is the same. To discover and apply a thorough-going system of Christian training in which the old error of too narrow a curriculum and the modern danger of a patchwork of disconnected subjects shall alike be avoided, a training in which full provision shall be made for art, for knowledge, for moral development, and the whole shall be given coherence by the unifying influence of religion—this is a task supremely worth attempting.

At least both at home and abroad we should recognize that

the bulk of what still passes for religious education is utterly unworthy of the name. To concentrate attention upon the stories of early Jewish history, to study the gospels piecemeal, to be drilled in the clauses of creeds and catechisms—this may be to acquire information; it is not to learn as Jesus would have us learn; it is not to catch His spirit or share His vision of God; it is not to have life and life abounding. Sometimes, indeed, it is merely to blur all understanding of Christianity by confusing the ethics of the Old Testament with those of the New, or to associate religion with “words and names and your law” and so to get an acute distaste for what should be the most joyous of all pursuits.

On the whole, mission schools have been less tied to conventional methods, more ready to experiment, closer to real needs, and freer in meeting them than have our schools at home. But there is still room for close and searching criticism of existing methods, still room for acquaintance with the new concept of what education means. Too often it is true that religion is the only subject in the syllabus which is still taught on the lines of half a century ago. Too often Christian teachers have been ignorant of the new light which psychology and educational research have thrown upon the laws of growth; too often the teaching method of Jesus is in striking contrast with that of His Church.

The mission of healing.*—Christians have for too long forgotten the part which the cure of the body played in the ministry of Jesus. To it He devoted no small part of His attention; to it He referred as proving the authenticity of His mission; to it He sent out His disciples; by it He revealed the very nature of God. The alleviation of suffering and the gift of health were no mere means towards spiritual experience or inducements to discipleship; they were things good in themselves, and as such an integral part of His work. We are beginning, slowly, to see that where, as in our hospitals, the fruit of the Spirit is displayed there is evidence of the presence and operation of Christ—that whether the institution be under the authority of Church or State, whether it be professedly Christian or no, it is yet, so far as it ministers health, an instrument of God. But we are also beginning to realize that health is not solely a physical condition, that medical work has its psychic and spiritual aspects, and that medicine divorced from religion is seriously incomplete. In the older Churches the separation between the secular and the religious has allowed Christians to surrender their direct share

* See *The World Mission of Christianity*, pp. 71 ff.

in the work of healing. In the newer Churches mission hospitals have hitherto initiated a sounder understanding of the close connection between the physical and the spiritual. It is earnestly to be hoped that the indigenous Christians of the mission fields will accept and sustain as part of their Christian life the ministry to the sick and the fostering of personal and communal hygiene.

Meanwhile there is an almost universal need for fuller provision of medical services, of men and women and of equipment. In the relatively primitive areas the elementary needs of the diseased and the injured have to be met; in wide areas conditions are such as to cry aloud not only for medical and surgical aid, but for a great extension of sanitary reform, for knowledge of the care of mothers and children, of hygiene and physical welfare in all their departments, and for research into methods both of treatment and of prophylaxis.

The mission of home and communal life.*—If the family is the natural unit in a Christian Society, it is also the greatest gift which the older Churches can give to the younger. Christianity has nowhere displayed its divine quality more fully than in its influence upon the status of women, the care of children, and the creation of the home. Among much evil that contact with the West has brought to non-Christian peoples, this example of family life must be set off as at once new and almost indisputably good. “Keep your science, your industry, your civilization; give us your home”; here is a call from every quarter of the field.

To respond to it is not so easy. Part of our reply will take the shape of a wisely ordered educational programme; part will be fulfilled in missions to zenanas and social work for the raising of the world's womanhood; part will deal with specific evils like that of child marriage; but the most effective part will be by example rather than by precept, by the simple witness of Christian homes and the reception into them of the men and women of other races. Many a simple settler living without thought of evangelism in distant parts of the world is already creating in the minds of folk of other races who watch him and try to imitate him a desire for a new and better type of family life. Many a household in Britain where students from foreign lands are welcomed to the intimacies of the home is taking a share in the task. Simple friendliness needs no special training or equipment, and that is what is asked. The Church should recognize more fully the significance of the demand upon her, and both at home and abroad see to it that it is more adequately met.

* See *The World Mission of Christianity*, pp. 40 ff.

Yet at the outset there arises an obstacle. Race-feeling, based upon deep-rooted fears of intermarriage and prejudices against social intercourse, is too often an absolute barrier. So far as research has yet gone there seems to be no sound biological reason for the maintenance of any form of colour bar ; certainly Christians can have no excuse for the attitude of cruel contempt which expresses itself in social ostracism and looks down upon members of other races as unfit for any full share in corporate life. Racial contacts admittedly create problems of serious difficulty. It is a flat denial of our belief that in Christ is neither Jew nor Greek, if Christians maintain a policy of segregation or fail to labour for the removal of arbitrary disqualifications based solely upon colour of skin. The subject is of such profound importance for every aspect of missionary work, that the thought and prayers of the Church should be devoted unsparingly to the creation of a more Christlike public opinion and a more Christlike behaviour. Here, too, the world is one ; those in Britain have as great a responsibility, and in regard to home life at times as great an opportunity as those abroad. We must ask " what are Church people at home doing to challenge the assumption of race superiority and a colour bar ? " before we lay upon the missionary bodies the sole task of bringing to the nations the knowledge of what Christian family life may be.

The mission of social and industrial righteousness.*—To evangelize society it is not enough to build up Christian families if other groupings are left to be determined solely by the pressure of economic forces. We in the sending countries have not yet fully realized the duty of bringing our corporate life into harmony with the values inherent in the Gospel. We have been content to acquiesce in the existence and perpetuation of conditions which outrage the sanctity of personality, deny all freedom of growth, and contradict the ideal of service. And in the mission field the problems, if less complex, cover an even wider range. For there we have to deal not only with an ancient and established order hitherto uninfluenced by Christian principles, but often also with the new industrialism introduced from the West and often in a form more ruthless and God-denying than anything that is now tolerated at home.

Rural and unindustrialised areas.†—In approaching the social life of peoples unaffected as yet by Western ways the missionary has need for a particular wisdom and sympathy. If his

* See *The World Mission of Christianity*, pp. 46 ff.

† See *Ibid.*, pp. 55 ff.

first efforts often took the form of an insistence upon Western clothes and a general desire to replace indigenous customs by those of the West, to sweep away what was native and to create the semblance of European organization regardless of existing usage, that phase has generally passed away. Now his task is to understand the causes that have produced special systems of society, of communal institutions, of land tenure, of economic life, to conserve whatever is of value in them, and so to adapt his presentation of Christianity that it can gradually permeate and fructify the products of native temperament and tradition. By patient and enlightened guidance he will foster the growth of an organized corporate life not necessarily modelled upon European patterns, but expressive of the Spirit of Christ in terms of the culture and circumstances of the people of the land.

Urban and industrialized life.*—Here the missionary's task is wholly different; for he is dealing with a situation created by Western influence. It is right as well as inevitable that the wealth of the world should be developed and made available; and the modern industrial system has proved its capacity for such development. But we in Britain have in the past century had abundant evidence of the dangers and the wrongs that industrialism too often brings in its train. And abroad the temptation to exploit the native population in the interest of Western profit-making has in some cases intensified the tendencies to evil and led to results that cannot be contemplated without shame. In countries where there is an unlimited supply of cheap labour and little pressure either from Government or public opinion to insist upon good conditions the Church has a large responsibility to study the situation, to protest against any oppression of the workers, and to see that the true facts are widely known. To do so there should be not only expert knowledge and advice obtainable, but close co-operation between the Churches and the other international and national agencies working for the establishment of industrial righteousness. Here as elsewhere it is probably not the Church's duty to lay down particular lines for detailed reform; but she is false to her mission if she allows evils to arise unnoticed or unchecked. She must not only formulate and proclaim the Christian principles which should regulate industrial organization, but she should not hesitate to insist upon their application to definite circumstances, to strive against all exploitation of the weak, and to encourage every honest effort for reform. Accurate knowledge

* See *The World Mission of Christianity*, pp. 46 ff.

must come first ; and then unfaltering courage in insisting that business not less than social life must conform to the standards of the Gospel. We who have seen in our own history both the growth and the disastrous effects of industrialism when uncontrolled by ideals should be able to save the younger countries from following our path. It should be easier to prevent the spread of disease than it is to cure it when once it has become endemic. But the task is one of great and pressing urgency, one to which we should give our closest study and most earnest effort.

The mission of national and corporate development.—All over the world new communities are becoming conscious of their unity and responsive to the ideal of national self-determination. Obviously if society is to be Christian, the missionary will be intimately concerned with the form in which the new racial and national self-consciousness seeks to express itself. Christianity is a religion of fellowship ; how can we assist these growing communities to grow up into the likeness of the Kingdom of God ? Our most direct contribution to this end will be made by securing that the Church takes its proper place in the corporate life, and is so organized as to express and guide the legitimate aspirations of the people. If the ideal of a Christian China or a Christian India is to mean more than a land in which the majority of the people belong to some recognized Christian communion (and this is a mere travesty of what a Christian country should be), it must be recognized first that the Church should represent the instrument of God's spirit working as an integrating influence throughout the whole people, inspiring all their activities, and uniting them upon the basis of a single and dominant loyalty ; and secondly that so long as the Church is regarded as the representative, not of the people, but of an alien culture and race, it cannot take its true place or fulfil its larger function. It is essential that there should be Churches indigenous to the several countries, and not, as is still too often the case, a number of dis-united and Western denominations mediating Christ to small sections of the native population.

In most of the Asiatic countries there are already tentative movements towards united and indigenous Churches. National groups of Christians have come into existence which desire, and in our opinion must insist upon, a measure of unity among their members which will override the divisions of the Western Reformed Communions. In theory no one can defend the perpetuating of our schisms in the mission field. We should agree

that ancient civilizations with a long history and deep-seated traditions must be permitted to develop for themselves forms of organization, types of worship, and even statements of doctrine appropriate to their own genius. We cannot desire the Christianity of India to be a second-hand copy of Anglicanism ; to do so would be to deny that India has anything to contribute to our understanding of the fullness of Christ. Yet if communion is to be maintained between the older and the younger bodies, is there not a minimum of uniformity upon which we should insist ? And if so, what are to be the essential criteria ?

For us in Britain reunion often seems to be a matter on which it is wise to go slowly. We desire it, but academically and without passion. The need seems to many something less than acutely urgent. In other lands, in Persia, in India, in China, and elsewhere the issue is one of vital and immediate importance, one on which delay is simply intolerable. If the Christian community is to make its influence effective, if it is to become the Church of the people, if it is to play a part in the moulding of national development, Christians must be united and united at once. It is quite certain that such union among the great majority of the non-episcopal Christian bodies will come within the next decade. On every side there is a desire that the Anglican communion should take its place in each new national Church ; and a great willingness to meet our convictions as to episcopal government generously. The movement cannot be checked indefinitely. If we are willing to co-operate with a similar generosity, we can contribute greatly both to the welfare of these national Churches and to the preserving for them of a true catholicism. If not, they will reluctantly leave us on one side ; and we shall see either a succession of schisms within our own body or the isolation of our missions from the main stream of national Christianity.

This is probably the most serious problem that our Church has to face. It is essential that we face it with a single eye to the will of God and the building up of His world-wide Kingdom. Whatever the result, it will involve sacrifice ; we would not ask that it should cost less, and the cost of unity will be heavy. But there is a special call to every one of us to pray that the Lambeth Conference, upon which will rest the burden of a decision, may be guided aright in its deliberations. The issue is so momentous as to demand this from us all, and that if we are to pray we strip ourselves of fears and prejudices and try, so far as in us lies, to lay our own wills and feelings at the feet of Christ.

THE MISSIONARY RESOURCES

In every department of our work the situation calls for united, immediate, and decisive action ; so much is plain to the most superficial inquirer. We have seen clearly enough since the war that for the first time in history the opportunity to fulfil the commission of Jesus, to go into all the world, and make disciples, has been given to us. We have seen perhaps less clearly that the conditions which under God made practicable the evangelistic triumph of St. Paul have again reappeared, and now on a world-wide scale. We have not yet seen all that is involved for us as a Church if we would rise to the height of our calling and make full use of the circumstances of the time ; for we still think of missionary work as a special department of Christian endeavour, as exercised by particular persons in particular and foreign places, and of ourselves at home as committed only to a sympathetic interest and occasional efforts of benevolence and intercession. Yet not only is the scale of our task so vast that it cannot be fulfilled unless all of us consecrate ourselves to fulfil it together, acting as "one man in Christ Jesus" as the one body of His Spirit, but in fact the field itself has been made one, whether we realize it or not, and the home lands not less than the mission fields are facing side by side the same issues as they seek the same end. Jesus meant every disciple to be a missionary ; His Church exists only to carry on His own mission ; the Christian who is not in some degree a missionary is not a Christian at all. Our spheres of work may be in England or in India, as teachers or healers, parents or friends, workers and consumers, citizens and churchmen, whatever our contacts with others may be, those contacts it is our mission to Christianize. We are the units in an organism whose life is the life of God as He labours in it to subdue all things unto Himself.

As the Church at home realizes the extent and opportunity of the missionary task, it will not only be ready to give more generously of its time and prayer, its man-power and its resources to the service overseas, but will see itself as actively engaged in missionary effort in every parish and deanery and diocese of Britain. The work of missions in education, in medical services, in the building up of the family and of communal life, in the Christianizing of rural, industrial, and political activities, is to be performed as much in Birmingham or Bethnal Green or Little Gidding as in Uganda or Shanghai or Bombay. We in this country, as we realize our direct responsibility for the common

task, must see to it that in every department of practical life and in the spheres of intellectual and devotional effort we are not found wanting. If the whole character of missionary work in foreign fields is entering on a new phase, may we not urge that the Home Church itself share in this newness of life? If their Christian life is to become indigenous, we must become missionary, surveying the field, mobilizing our resources, examining present methods and initiating fresh enterprises. As we do so we shall be able to contribute from our own experience something to the solution of those problems by which all the Church is confronted; we shall recognize afresh the romance and universal significance of our work; we shall help to bring the good news of the one Christ to a world made one and waiting for Him.

If we are to fulfil such a task, two qualifications are essential; we must learn the twofold lesson that the time and our faith are teaching us, the lesson of the universality of Christ's Kingdom, and the lesson of the uniqueness of His power, the lesson of service and the lesson of trust, of effort and of prayer.

We need not repeat the evidence that His Kingdom is universal; how are we to realize it, and to take our own part in it?

What is needed for most of us is nothing less than a new vision of God, a vision so wide that we can see all things, even the universe itself, in relation to Him, and so strong that He is never obscured by the complexity of other interests or the contrast between things temporal and things eternal. Time and space, history and nature, are, if we have eyes to see it, alike sacramental. God is the one eternal reality in whom all else consists, the one abiding unity who gives existence and meaning and order to all else. The whole process of evolution is an inspiration after communion with Him; the urge within it towards such communion is of His inspiring. Man's half-conscious groping after beauty, after wisdom, after goodness, is everywhere the evidence of His presence; we are all in some sort His adventurers, often failing, often forsaking, always unworthy of our vocation, and yet still loved and trusted by Him who still sets us on our feet and leads us on.

Against such a background we must see our present task. The Church everywhere is God's appointed agent for the work of which it alone is conscious and for which if it is faithful it alone is adequately equipped. And the Church plainly confronts a crisis in the age-long struggle. The emergence of indigenous

Churches creates a new situation both for them and for us. It will need wisdom and sympathy, hard thought, real enthusiasm and loyal fellowship if we are to understand and accept and perform the duties of our new status. We have thought of ourselves as privileged ; we must therefore learn to be servants. We have been the evangelists ; we must perhaps consent to be evangelized. We have seen and proclaimed Christ in terms of our own tradition ; He has some new and greater thing to reveal through a Christian China, a Christian India, a Christian Africa. He comes as all men everywhere receive Him, as they bring their own peculiar qualities to the revelation of His presence. Nothing less than the fullness of mankind will fully reveal the stature of the Son of Man.

The uniqueness of His power is confessed ; the encouragement of that confession and the availability of that power are too often tacitly denied. If we must learn to change our outlook upon the world, we must also change our attitude towards God. We must explore the limitless resources of prayer.

Prayer is movement in harmony with the known rhythm of God ; it is sharing in what Browning has called " His ancient rapture " ; it is uniting oneself by the exercise of memory and imagination, will and love, with the creative activity of the Father, the redemptive suffering of Jesus, the inspirational energy of the Holy Spirit. And as such, it is not merely a communion " of the alone with the Alone " ; in it are involved angels and archangels, and the whole fellowship of humanity, as they are all knit together in worship of the divine and in a partnership of aspiration and service. To be rapt out of oneself that God may have free course in us, to bring our comrades into the full stream of His inflowing life, to receive and respond to the tide of His will until our whole universe throbs with the pulse of His single purpose—this is to live eternally, to pray without ceasing.

Few of us have begun to understand or enjoy such experiences of adoration and of intercession ; few of us are fit to be mediators of the infinite. But here and here only lie the resources that can enable us to fulfil our task. Only as the Church consecrates itself to prayer can it face its opportunity without fear and fulfil in it God's way.

That the Church may become the Spirit-filled body, that it may possess and use the very life of Christ, that God may find it His perfect expression and instrument for His world-wide and world-old victory, this must be our primary endeavour. If it seems altogether unattainable, if to speak of it seems almost an

irreverence, we may at least recollect that God wills it, that Jesus guarantees it, and that the Church has from the first existed for this one end. If the demand upon us for thought and study, for consecration and service, for fellowship and devotion seems overwhelming, we have only to realize the majesty of our Father and His love, and we shall be lifted up and go forward bearing our cross.

To sum the matter up in plain terms, what is required is a true repentance, a complete change of mind ; such a change as can only be achieved by intense intellectual and spiritual effort. The Home Church must set itself to study afresh the nature and purpose of God ; and clergy and laity alike must learn anew in the light of that knowledge to worship and pray. We have before us a plain obligation and a plain opportunity—and the resources of God. It is not enough that we lay upon certain of our number the life's work of the missionary overseas. To all of us must be given the consciousness that we in very truth are in the mission field with the single and simple end of uniting mankind in the conscious service of Christ, in the realized fellowship of His Kingdom, West and East.

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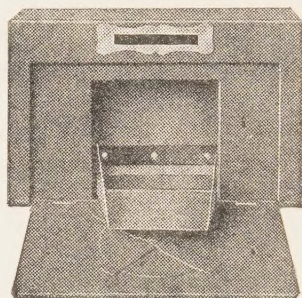
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